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BY

NEWTON N. RIDDELL

Lecturer on Applied Science and Vital Christianity, Author of "Methods of Attainment," "Heredity and Prenatal Culture," "The Psychology of Success," "Child Culture by Suggestion," "The New Man," "Service and Bible Study," etc., etc.

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The Symbol of Vital Christianity
See paragraphs 4, 6, and 7

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Lord Jesus Christ,
and to the ministry of
The Holy Spirit
in Vitalizing the Church and
Christianizing the Nations.

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INTRODUCTION

(A Personal Testimony)

JESUS said: "When He, the Spirit of Truth, is come, He shall guide you into all the truth. * * * and He shall declare unto you the things that are to come." (Jn. 16: 13.) As a witnessing disciple of Jesus it becomes my privilege to testify to the ministry of the Spirit of Truth in the preparation of this course of Lessons. This informal testimony is designed to reveal the source of the new knowledge and the ways in which it has been received. These personal experiences have never before been made public, and are given now only because the publication of the Lessons makes their recital necessary.

I. FACTS AND CONCLUSIONS.—The receiving and experiencing of the teaching contained in the Lessons has covered a period of seventeen years. For fifteen years prior to the beginning of this experience I had traveled constantly, giving courses of popular lectures on Applied Psychology, Heredity, Child Culture, Character Building, and Vocational Efficiency, at Chautauqua Assemblies and in the principal cities of the central and western parts of the United States. In gathering unpublished facts for my books and lectures, I visited jails, penitentiaries, orphanages, asylums, and other public institutions, consulting with educators, physicians, prison wardens, and others in position to give reliable information. I made a per-

sonal study of the psychology, and hereditary tendencies, of thousands of persons, including all ages, classes, and conditions. For two thousand nights a question-box was kept at the entrance of my lecture-room, and I answered questions for fifteen minutes before each lecture. This nightly quiz proved instructive to the lecturer if not to the public. From these and other sources of information, facts were accumulated that compelled conclusions that were used of God in bringing me to seek His answers to many problems. Some of these conclusions are so related to the Lessons that they should be mentioned in this connection:—

(a) The relative potency of heredity and environment in individuals differs widely. The influence of each is greater at some periods of life than at others; also, certain elements of character are more affected by heredity and others by environment. But hereditary tendencies eventually dominate; therefore, right generation is of paramount importance to the individual and to the progress of the race. Generally speaking, the well-born make their environment, while the ill-born are slaves to it.

(b) Ninety-five per cent of moral offenders *know* at the time of committing a wrong act that it *is* wrong, and have an average concept of possible consequences to themselves and others; proving that lack of knowledge is not a principal cause of vice or crime, but that both spring from wrong emotional and volitional elements of character, as influenced by external causes.

(c) Teaching limited to the communication of knowledge and the development of intellectual capacity is

negative in its effects upon character. Knowledge associated with vicious proclivities, artistic skill with ungovernable temper, ability with abnormal appetites, and scholarship with egotism and gross selfishness, are common products of an educational system that does not train the volitional and emotional elements of personality. Three times as many persons are unfit and inefficient from lack of character qualities as from lack of knowledge.

(d) To tell persons that a thing is wrong, or harmful; to explain why; to fully instruct in possible consequences; will not stop more than one in ten from pursuing a wrong course, when such a course is due to a hereditary tendency, a fixed habit, a strong desire, or an impelling external influence. *Heart qualities must be changed to change character.* Regeneration is the beginning of all true reformation, right formation and righteous attainment. Out of more than fifty thousand men that were induced to sign total abstinence and personal purity pledges, apart from those that accepted Christ as their personal Saviour, I have reason to believe less than seven per cent kept their pledges. At a single men's meeting, thirty-two hundred and seventeen men took the pledge. At another meeting, in a penitentiary, after a quiet hour, thirty-two convicts gave their hearts to God and started life anew. The first meeting was great: preachers, laymen and the press said it was. But in the light of subsequent results, I am disposed to consider the second meeting the greater of the two.

(e) A study of sociological, industrial, economic

and civic problems in more than one hundred cities forced the conclusion that selfish motives, unrighteous aspirations, false concepts of the purposes and privileges of life, are responsible for existing wrong conditions; that the only remedy is to Christianize society, industry, education and legislation; that reforms and reformers are limited to surface work and results; and that, however worthy their motives and commendable their methods, they can never bring about or maintain righteousness in either individuals or nations.

These, and related facts, together with evidence of low spiritual vitality in current Christianity, the failure of the Church to unite its membership in securing righteous legislation and enforcing law, the indifference of the masses to religion, the dominance of secular ideals in State educational institutions, the propagation of unchristian doctrines, pseudo-science and false philosophies in the name of religion; all contributed to the conviction that the revitalizing of the Church and the spiritualizing of its membership are fundamental to the solution of all other problems.

II. The New Experience.—The foregoing facts and conclusions were instrumental in causing me to retire to a secluded place and spend a season alone with God. Realizing the insufficiency of human wisdom and power for the task before me, I persistently besought God with my whole heart for the gift of His Holy Spirit, that future efforts might be Divinely directed. After weeks of self-renunciation and consecration, the Spirit came, manifesting Himself in such a way as to make unquestionable His presence

and identity. Without reciting details, it is enough to say that His presence filled me with intense love and joy, also with an overwhelming sense of unworthiness and unfitness. With superhuman tenderness He made it plain that Christ only is worthy; that man's worthiness is in Him. Speaking by the inaudible inner voice He made known His purpose to give to the world a statement of truth needed to protect Christians from false conclusions drawn from the facts of science, which were undermining the faith of many; also to reveal in detail the essentials of God's plan for man's salvation, including the mysteries of vicarious atonement, regeneration, vital union with Christ, and the ministry of the Holy Spirit. My inability to receive and communicate such teaching filled me with doubts and fears. My training had been largely scientific. I had come to rely upon facts and demonstrable truth, hence, felt wholly unqualified to receive revelation. My attitude was quickly changed by His statement that spiritual verities, laws and forces are experiencially provable in the Spirit, and that He has all capacity and needs only an obedient, faithful servant, in whom and through whom to express the truth.

Despite the Spirit's encouragement there was a deep, persistent conviction of my unfitness by nature and training to serve in such an important work. I had no unusual psychic or occult gifts. I was slow in arriving at conclusions and fearful of making mistakes. From childhood I had been given to meditation and introspection, with an aptitude for science, mechanical-invention and hard work, but not

for art or literature. Born of a long line of Christian ancestors, consecrated to God by my parents, converted at the age of eight, I was religious by nature, training and experience. From childhood I had tried to live an exemplary life; but aside from a passion for service, a hypersensitive conscience, and an unceasing yearning for a pure heart, that I might be one with God, there was nothing pronounced in my Christian experience. I was not a preacher, much less a theologian: these, and other limitations seemed insurmountable. I thought of many persons better qualified for this important task and confessed my convictions to the Spirit. He gently reminded me of the fishermen chosen by Jesus and asked if I were willing to be a witnessing disciple of what I should experience. That settled the matter, and while the consciousness of unworthiness and of limitations has increased with the years, His patience and forbearance with me have made possible a ministry that has proved helpful to thousands.

III. Verifiable Teaching.—The Lord's methods of teaching are explained in the Lessons. Enough to say here that what cannot be communicated by words, symbols, illustrations, or the Scriptures, is revealed by causing one to experience in consciousness the truth or reality. It is by this means that the great Christian mysteries, such as the omnipresence and personality of God, the Trinity, vicarious atonement, regeneration and the various works of grace, are made known. During the seventeen years that the Spirit of Truth has been my Teacher, He has instructed me in many subjects in advance of present

scientific knowledge. Sometimes His instructions would be but a word or sentence to correct my understanding or call attention to a truth in Scripture. Again, teaching would assume the nature of a conversation on many subjects; but during the last ten years He has often dictated for several hours a day for a week or more, causing me to experience what I could not otherwise understand. In minor matters, I have received hundreds of definite leadings, and statements of facts unknown to me that were afterward verified. The recital of a few instances, and of works accomplished by the Spirit, will be instructive as to His methods:—

(a) At the conclusion of a lecture course, when about to dismiss the audience, I was checked by the Spirit's saying, "Give these friends a chance to ask questions concerning things spiritual." In obedience to this, I closed the lecture course, but announced an informal meeting for questions and answers for the following evening. To my surprise the house, which seated fifteen hundred, was packed, and the interest intense. This program was continued for a week: many were converted, and hundreds of Christians entered a deeper experience than they had previously known. Until the Spirit spoke, I had no thought of such a proceeding, or that there was such an opportunity. One night a young minister walked home with me, saying that his problem could not be stated in public. He was a widower with two small children. He desired to marry a lady that had been a friend of his deceased wife and was fond of the children. She was friendly, but in no way responsive

to his affection. He asked me to pray about the matter. Immediately the Spirit said, "Tell him her love has been paralyzed by a shock; to be patient until she recovers and she will respond." The statement was as blind to him as to me, but he said, "I believe that is of God." He called on the lady and told her about it. She informed him that when away from home teaching, she had become engaged to marry; that on the day set for the wedding, she went to the train to meet her fiancé, but received instead his lifeless, mangled body, the result of a train wreck; that since this shock she seemed unable to love anyone.

(b) A physician had an appointment with me late one evening. He said it would take an hour to relate his case, without which he felt I could not advise him. When told I was too weary to listen so long he was much distressed, saying, "I can't tell you what this means to me. I have been on your waiting list seventeen days. I have tried to be patient, but it has seemed at times I must break into the line." Realizing his disappointment, I said, "Let us be quiet and pray: the Lord knows all about your case." Soon the Holy Spirit spoke sympathetically in my heart. I repeated His words as they came without understanding their significance. Whereupon, the doctor jumped to his feet, exclaiming, "Praise the Lord! That is all I want to know. I have what I came for. You needn't think of me again. Take a doctor's advice and go to bed."

(c) An attorney asked for advice concerning a client guilty of an exceptional crime. As he recited

the case, the Spirit said, "This is the guilty man," at the same time directing me what to tell him. The attorney received the advice with professional courtesy and went his way. Four days later he returned to apologize for deceiving me, confessing himself to be the guilty man, and saying that he was going to follow the advice and square himself with the world at all costs.

(d) A sweet-spirited man requested prayer for his wife, who had deserted her family. As we prayed together no light came. I promised to pray again at my quiet hour and report the next evening. When I did so, to my amazement the Spirit said, "Tell him to stop ————, (naming something unthinkable of such a man) and his wife will come back to him." When he came for his answer, I prepared him for the shock, then repeated the Lord's words. He turned pale, and trembling from head to foot exclaimed, "God knows that's right! Pray for me."

(e) The pastor of a large city church called, saying he was preparing a sermon on the atonement, dealing with the law of substitution, and wanted to talk it over. Not presuming to teach a theologian on this subject, I suggested that we wait upon the Lord. Soon the Spirit began to explain the relation of Calvary to the substitution of Christ in man; how this substitution is experienced and the changes resulting therefrom. When the lesson was ended, the pastor turned to me with tears in his eyes and determination in his voice, saying, "Riddell, I don't know this great mystery experiencially; but by the grace of God I will before I preach this sermon." He did

not preach it the next Sunday, or the next; but three weeks later he preached it out of experience, and wrote me saying, "Thank God I *know* the mystery of substitution! How I wish you could have heard the Holy Spirit preach to my people Sunday night!" *

(f) Spending Sunday in a strange city, I thought not to attend morning services; but was impressed to go to a certain down-town church. The day was uncomfortably hot, and supposing I would not be recognized, I decided to wear my thin traveling suit. But the Spirit requested me to put on my black suit. I did so. When I reached the car line, the Spirit said, "The cars are not running: walk on slowly." The church was nearly a mile distant. As I walked, the outline of a new address began taking form in my mind. On reaching the church, a gentleman came running down the steps to meet me, exclaiming, "Well, Dr. R——, I'm so glad to see you! Pastor and I were speaking of you not ten minutes ago. He must know that you are here: come right into the study." The Pastor insisted that I speak to his people. During the opening exercises I tried to select something from my stock of addresses appropriate to the occasion; but the Spirit requested me to give the new one outlined on the way down. This was

* This pastor's experience is not exceptional: every God-called, progressive preacher has his Gethsemanes and Calvarys, Pentacosts and Mounts of Transfiguration. They do not usually speak of these experiences; because they are personal and sacred, and because the more a man is conscious of the Lord's presence, the less he is inclined to talk about himself. But the results of such experiences become manifest in service.

a real trial; but there was nothing else to do. From the first there was undivided attention, and the Lord was manifest in clearness of expression. I afterward learned that a discussion had arisen in the men's Bible class that threatened to rupture the church. The teaching given in this address settled the difficulty and brought harmony out of discord. On my return, I learned from the car conductor that an accident at the powerhouse had stopped the cars from running for an hour.

(g) The Lord is ever seeking to serve, and often prompts me when I fail to see an opportunity. Traveling on a southern train, I noticed the man across the aisle was restless and distressed. I was prompted to pray for him. The Spirit said, "Give him a chance and he will tell you his trouble; then we can help him." I offered the man my paper and thus opened conversation. He moved to my seat, and soon became confidential, telling me of domestic trouble, and that he had left his family never to return. When I inquired of his relation to Christ, he confessed to neglect of spiritual privileges. He was easily persuaded to open his heart to the Lord, and soon a change came. His bitterness gone, he began talking kindly of his family, especially of his faithless, ill-tempered wife. I suggested that we intercede for her. After a brief season of silent prayer, he looked up with a new light in his face and said, "Stranger, I'm going to get off at the next station and take the first train back to Louisiana. My place is at home with my children. Maybe I can help their mother to become a

Christian." A half-hour later he boarded a west-bound train, a new man with a new purpose. Only God can so transform human nature.

Since the Holy Spirit came, the Riddell Lectures have been given under the auspices of Ministerial Associations in over one hundred American cities, and attended by thoughtful audiences aggregating over two million persons. In each city, I have received daily those that cared to come for counsel or the ministry of the Spirit. The history of this daily clinic would fill a large volume with facts pathetic, tragical, phenomenal and inspiring. I have witnessed the Spirit's work in restoring to purity and honor many that had stumbled; in curing scores of persons addicted to drink or drugs; and in delivering hundreds from bad habits, besetting sins, constitutional faults, morbid fears, abnormal desires, vicious tempers and perverted appetites. I have seen hardened criminals softened by Divine love and transformed into gentle, trustworthy men. I have been locked in prison-cells with men condemned to die, received their confessions, seen them surrender to Christ, experience forgiveness, and go to the gallows with triumphant faith. I have seen obcessed persons delivered from demons and false suggestions; and would-be suicides and homicides stopped from their crimes. I have witnessed the Spirit's work in putting new life and hope into the broken-hearted, the bereaved, the discouraged, and in uniting and harmonizing discordant families. Best of all I have seen hundreds of Christians enter into the deeper works of grace and consecrate their lives to service.

The greatest revelation made by the Spirit in this personal ministry to thousands has not been His insight into human needs, or power to deliver, strengthen, or illumine; but the incomparable love back of His efforts. There is not only a protecting, providing father-love in God, but there is a mother-love that pities, forgives, sacrifices for, and holds on to poor human nature, no matter how unworthy. In uniting with the Spirit in His efforts to save the impenitent, I have experienced this holy forgiving love to where it has yearned with intense desire to assume the sin and suffer its consequences that it might save and give Life to a sinner. In prolonged seasons of intercession it has seemed at times that this holy fire of love would consume me: when at last He had accomplished His purpose, there would come a thrill of joy and satisfaction that made it easy to believe the angels were rejoicing. These precious seasons of suffering with Him have given me an understanding of the Divine nature that I am unable to communicate. If mankind but knew the heart of God, the weak and the wicked, the bereaved and the distressed, the strong, the wise and the good would all run to Him for consolation and protection as a little child runs into the open arms of its mother.

IV. Accepting the Teaching.—Much of the Lord's teaching has related to subjects of which I knew nothing, and therefore had to be accepted in faith until the truth could be experienced. Sometimes, the new knowledge has seemed to contradict Scripture or known facts; but when fully compre-

hended, such apparent discrepancies disappeared. Frequently, preconceived opinions had to be set aside before I could receive a teaching. Old concepts had to be adjusted to include new facts. Once, when the Spirit explained how sin persists in the race as an inherent tendency, I said, "Yes, Lord, I understand about that." Why not? I had studied all the standard works on heredity and made hundreds of personal observations, written and spoken on the subject for twenty years. When my mental machinery slowed down, the Lord replied, "You know about the perceivable phenomena of life and the laws of transmission; but of the origin of life, its nature, or how it is reproduced, you know nothing." When He had taught me of these, I realized how limited had been my knowledge of the subject. Later, when a part of this new knowledge was presented in a lecture, a distinguished biologist present left the auditorium in anger. The next morning he denounced the teaching to an assembly of students. Three days later he called to apologize, saying that the more he thought about my explanation the more he was convinced of its truth and importance. He urged me to publish it in medical journals, and came several times to discuss the matter.

One Saturday evening the Spirit said, "Put all studies aside and rest in perfect love over Sunday. On Monday I will begin teaching you the mystery of vicarious atonement." Years before I had heard a clear logical exposition of the love and justice of God in the sacrifice of His Son, by a distinguished theologian of McCormack University, and believed I

understood the subject. The Spirit, knowing my thoughts, said, "You have no concept of the principles involved in this great mystery." Monday He began, and for three weeks I was taught daily, and caused to experience what, if put into words, would make a large volume. It has taken me years to assimilate the teaching, but the experience of witnessing the sequences of sin in the race, of entering into Christ's love for fallen man, of going with Him through Gesthemane and Calvary, His descent into Hades to deliver and resurrect those imprisoned, so filled and thrilled me that for months I wanted to speak on no other subject than the victory of Calvary. Later, when invited by a ministerial association to give a course of lectures on this and allied subjects, the pastor of one of the first churches of the city called and told me frankly that he was in doubt as to how far he should recommend the lectures to his people, saying that it was exceptional for a layman to present the subjects announced. When I explained my authority, he seemed even more in doubt, incidentally informing me that he was a Harvard graduate, had taken two years of post-graduate work at Yale, and four years in theology; that he had the most cultured audience of the city, and was naturally conservative. He relieved the situation by telling me that my credentials from men whom he knew personally were entirely satisfactory, and yet he would like to ask a few questions. After an hour's examination he pronounced me safe and orthodox: this I greatly appreciated, coming from one so capable of judging. He was more than a great scholar; he

was a big, honest, sincere soul, open to the truth. During the lectures, the Holy Spirit became manifest in his heart. At the concluding meeting he arose, requesting the privilege of making a public statement in which he said he had learned more experiencially of the presence and power of God's Spirit in the past two weeks than during his four years of theological training.

V. The New Science.—Truth ascertained and classified becomes science. The science of astronomy consists largely of facts perceivable only by the aid of a telescope: the facts of spiritual science, while imperceptible to the natural man, are perceptible by the aid of the Holy Spirit. It were absurd for one that has never used a telescope to reject the knowledge obtained by those that have: the same applies to spiritual knowledge, but with greater significance. The science of Vital Christianity relates primarily to God and His manifestations, first causes, primal laws and forces, creative processes, the origin of life and genera, man past, present and future, and is therefore germane to all science and human knowledge.

A complete statement of the Spirit's teaching would fill many volumes: I have spent three years in selecting, condensing and arranging such parts of the new knowledge as were designed for the Lessons. Every major proposition has been gone over many times to verify the statements with the notes of the original teaching; but I lay no claim to inerrancy either in the perception or expression of the truth. I have had an infallible Teacher with infinite patience; but

He has not had an infallible disciple.* Much of the new knowledge has been presented in public lectures, and has received the unqualified approval of men of science, educators and representative clergymen of all the principal denominations. A course of these lectures has been published, widely read, and pronounced sane, Scriptural, and highly edifying by hundreds of competent critics.

The student will find much in the Lessons that can be known only by experience; but each experience prepares for another, and this experiencial knowledge and the spiritual growth resulting therefrom is vastly more important than the mere perception of truth. We have no word-forms with which to convey an understanding of many spiritual realities. Therefore, it is necessary to use figures and illustrations of things familiar, none of which fully convey the truth. Those parts of the science of Being relating to primal causes and cosmic processes will be found difficult; but the sections relating to the personality of God and the Trinity will be readily comprehended, and prepare the student for a clear understanding of the Lessons that are to follow. One does not become proficient

* Thousands of Christians have been taught of the Spirit in various ways. What I have received is exceptional only in extent, and this is solely because of the Lord's purpose. I have no natural clairvoyant or clairaudient gifts, have never had spiritistic experiences, or heard any other spirit voice than that of the Holy Spirit speaking within. Even when I am receptive and able to meet all conditions for receiving, the Spirit limits His teaching to what He wants to give: often what I desire most is withheld. In preparing the Lessons, the Spirit has been the only authority consulted. Personal opinions have been withheld that every proposition might represent either Divine revelation or provable truth.

in any art or science without persistent study and practice. The science of Vital Christianity is no exception; but all who master it will be immeasurably enriched. Many things now made plain in the Lessons were first perceived with great difficulty. As a civil engineer makes many tiresome but fruitless surveys in his efforts to reach a difficult mountain pass; so only the Lord knows of the sleepless nights, long fasts, and repeated defeats encountered in trying to comprehend and put into words the facts relating to the science of Being, the cosmos, and creative processes. But as the public is not interested in the experiences of the engineer, but only in results, *i.e.,* a safe road-bed and easy grades; so the trials of a spiritual path-finder are of no significance as long as he makes the way of ascent sure and easy for others. Fortunately, the validity of the new knowledge does not depend upon my personal experience and testimony. All Truth is of God, and those in whom His Spirit dwells may realize it for themselves. When the methods given in the Lessons are put into practice by all Christians, then shall Jeremiah's prophecy be realized: "In that day, they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them." (Jer. 31:33, 34.)

Spiritual knowledge is open to all. God instructs every consecrated listening heart, and communicates gifts to each according to His purposes. If one fails to receive, the trouble is within. When perplexed, it is well to stop striving and questioning, and wait in

love and devotion, with desire for oneness with God. This realized, illumination comes as naturally as light with the rising sun, and what research cannot establish may become self-evident in a moment. One morning a good Baptist deacon called to make an appointment for his sister, telling me that she had been a member of the church from childhood, but from the influence of a certain course of reading she had become perplexed, skeptical, coldly philosophical, and wanted assistance in finding the Truth. She came with a long, written list of questions. I suggested that we begin by praying for illumination. As I waited the Spirit said, "She is honest, and earnest, but cannot perceive the truth because of wrong heart conditions. She does not know Me. Let Me reveal Myself to her." Instantly, His love filled me, and as He began speaking within I repeated His words. Such a message of tenderness and sympathetic understanding of a soul's needs I had never heard even from the Lord! When He had finished, my visitor was trembling with emotion. Putting the note-book and pencil away, she said softly: "Isn't it wonderful that He should come to me? Oh, this loving personal Christ! I did not know that He ever came in this way. The truth I wanted is all so plain now: I need not trouble you with my questions. Please pray that this new Light and peace may remain with me. This is all I need." This is what every truth-seeker needs. Christ is the Light: He seeks entrance into every heart. And now, dear friend, that I have related enough of my experience to reveal the source of the new knowledge, I pray that as you study the Les-

sons, you too, may feel that you have no need of me or my testimony. But having the Light within, the truth may become self-evident, and serve its purpose in assisting you to realize the Life and consciousness of Christ-Jesus.

Faithfully,

NEWTON N. RIDDELL.

N.B.—These Lessons contain all of the Holy Spirit's teaching necessary for the accomplishment of the purpose for which it is given, and all designed for present publication.

Each teaching should be studied in connection with its context, and related truths. As many Bible texts, when separated from their context, fail to convey the meaning intended; so any partial statement of a truth may be misinterpreted when separated from the teaching to which it belongs.

The methods given in Parts III and IV, for realizing spiritual gifts and cooperating with the Holy Spirit in supernatural works, must be studied, practiced, and demonstrated, before one can become proficient. It has taken the Author years to prove these laws experiencially; but anyone of average intelligence can soon learn to apply them.

VITAL CHRISTIANITY

PART I

IN-CHRISTEDISM

LESSON I

Foreword.—Every student should read the Introduction before beginning the Lessons. The Scripture readings are a vital part of each Lesson, and should never be omitted. The teaching of each paragraph should be clearly perceived before taking up the next. This introductory Lesson has to do mainly with getting a right view-point of things fundamental, and an understanding of the relation of Christ to the Christian. As we journey together in these studies, let us be receptive to the Great Teacher, that like the disciples on the road to Emmaus we may feel our hearts burn within us because of His Presence.

Scripture Reading.—"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal Life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him." (Jn. 3:16, 17) "I came, that they may have Life, and may have it abundantly." (Jn. 10:10) "Because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him." (Jn. 14:19-23) "I am the Vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." (Jn. 15:5)

1. Primary Purposes.—These Lessons are designed, first of all, to glorify Christ-Jesus and serve mankind by presenting Inner Teaching relative to

those spiritual verities that constitute the fundamentals of Vital Christianity. In this connection we shall study the science of Being; creative and cosmic processes; the source of primal laws and forces; life and species; the nature and destiny of man; the origin of evil; sin and its consequences; redemption and regeneration; the indwelling presence of the Holy Spirit, His ministry and various works of grace. A second object is to explain spiritual dynamics; the science of faith; how to realize Truth, and the various gifts of grace; how to appropriate Christ; how to experience deliverance from inherent faults, bad habits, and the power of the evil one; how to realize mind-power, health, healing, prolonged vigor and greater efficiency through union and coöperation with the Holy Spirit. A third object is to suggest methods for spiritualizing the Church, Christianizing the nations, and creating a Christian democracy that shall serve in solving social, industrial and governmental problems, and in preparing the world for the coming of Christ-Jesus.

2. DEFINITIONS:—

(a) In-Christed.—Literally, Christ within; not as an indwelling presence forming a dual personality; but as combining with the human spirit, by which union Christ and man are made one. This state begins with regeneration, in the spirit, and is experienced in consciousness according to one's degree of growth in grace toward maturity in Christ. All Spirit-born believers are In-Christed in spirit; but only to the degree that they become spiritualized in soul and in body is oneness with Christ perfected.

(b) In-Christedism.—The science of Christ in man, and of man in Christ: the teaching relating to that union of the Divine Spirit with the human spirit that results in a Divine-human being, which is a genus, or type, first produced in Christ-Jesus, and later

reproduced as a multiple manifestation of Christ in regenerate persons. In its larger significance it includes the expression of the Christ-Life and Character in all the activities and relations of mankind. It is a supernatural, spiritual way of overcoming the works of Satan and all forms of evil, that righteousness may reign and the race experience wholeness and holiness in Christ, and by His expression eventually realize the Kingdom of Heaven on the earth.

(c) In-Christedist.—A believer in In-Christedism; particularly one that, through regeneration and the gift of the Holy Spirit, has entered into vital relationship with the Lord, and is endeavoring by grace to give expression to the attributes and character revealed in Christ-Jesus—in short, a real Christian.

(d) Vital Christianity.—The word vital, derived from the Latin "vitalis," from "vita," meaning life, also implies connection with and dependence upon. To be vitally related to Christ means to be related to Him in Life and dependent upon Him for Life. Christianity has a progressive and historic side, a doctrinal and ethical side, and a conduct and social side; all of which are related to and spring from the spiritual Life—Christ within. Vital Christianity has to do primarily with this Life.

3. In its psychological reaction, Vital Christianity is a religion of health, harmony, wholesomeness, joy, gratitude, faith, praise, hope, courage, good-cheer and good-will. It is oneness with the Lord in righteous feeling willing and doing. It is love radiating in kindness, charity, forgiveness, thoughtfulness and unselfish service. Every progressive Christian has seasons of serious introspection, humiliation, and accounting for short-comings; but habitual gloom, melancholy, despair, fault-finding, hypersensitiveness, greed, malice, inchastity, groundless fears and worries, jealousy, and selfish ambitions, are of the devil, indigestion, disordered nerves, innate perverseness, or acquired morbidity. None of them have any place in the life of a Christian.

4. The Great Mystery.—Paul's letter to the Colossians tells of the Great Mystery hidden from the foundation of the world, "Christ in you the hope of glory." This mystery, having to do with a condition not to be realized until after the coming of the Messiah, was kept a secret from men and angels; because the promise of redemption had to be accepted by faith. Not until the consummation of the Plan for restoring man to spiritual union with God was the mystery revealed. By the incarnation, vicarious death and victorious resurrection of the Son of God, the Plan was perfected, making its revelation and fulfillment a part of the new dispensation. Wherefore, the Good News of the Kingdom—the Gospel of Christ in man—was proclaimed as the way of eternal Life to as many as would believe.*

* Excerpts from Paul's letter to the Colossans: (Weymouth Tr.) "I have been appointed to serve the Church in the position of responsibility entrusted to me by God for your benefit, that I may fully deliver God's Message—the truth which has been kept secret from all ages and generations, but has now been revealed to His people, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that Christ is in you, the hope of glory. Him we preach, admonishing everyone and instructing everyone, with all possible wisdom, so that we may bring everyone into God's presence, made perfect through Christ. To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me. . . . As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, and abounding in it with thanksgiving. Take care lest there be someone who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is in Christ that the fullness of God's nature dwells

5. The Edenic state, and the causes that resulted in man's disobedience and fall will be considered in a subsequent Lesson. Man's fall destroyed his capacity to receive the spiritual Breath and perpetuate spiritual Life. This disaster moved the heart of God to provide an expedient for revitalizing the race. The Spirit of the Lord speaking through angels, prophets, and in direct converse with men, repeatedly proclaimed a plan for man's salvation, and the coming of a Redeemer. God convenented with Israel for the forgiveness of sin and the gift of a new spirit to the faithful. He promised to put His Spirit within them, and to make them a holy people; but the fulfillment of these promises was conditioned upon their being accepted in faith, and the ordinances representing them complied with. When Christ came as the means to the realization of all that had been accomplished through faith, the old dispensation was closed and the new begun. When He had finished the purpose of His incarnation and sacrificial death, He descended into Hades, the nether abode of excarnate

embodied, and in Him you are made complete, and He is the Lord of all princes and rulers. . . . And to you—dead as you once were in your transgressions and in uncircumcision of your natural state—He has nevertheless given Life with Himself, having forgiven us all our transgressions. The bond, with its requirements, which was in force against us and was hostile to us, He cancelled, and cleared it out of the way, nailing it to His Cross. . . . You have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remoulded into full knowledge so as to become like Him who created it. In that new creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor freeman, but Christ is everything, and is in all of us." (I Col. 1:24, 29. 2:5-10, 13, 14. 3:10, 11)

spirits, and claimed the prisoners He had ransomed. He put His Spirit in them, by which they entered into His resurrection, becoming the first fruits of the Divine expedient for redeeming and re-creating fallen man.

6. After the resurrection of Christ-Jesus, the Great Mystery was revealed to His disciples, and the all-inclusiveness of the Plan as applied to future generations made plain. Since then, every believing, penitent soul receives heart-cleansing and the gift, through regeneration, of a new spirit. Into this new spirit God puts His Spirit. Thus, re-created man becomes the temple of the Holy Spirit for the fulfillment of the works of grace, the great expedient is made effective, and the Great Mystery experienced. *Vital Christianity is this mystery in operation.* Christ-Jesus is its source and Life. Regenerate souls are children of God because partakers of the one, indivisible, all-sufficient Life of the eternal Son, who, being One, indwells many.

7. The Star of Bethlehem.—In ancient symbology, the mystery of God in man and the two made one is represented by a six-pointed star formed from the interlacing of two equalateral triangles. In its larger significance, this symbol represents the coming of the Logos, or Word, into manifestation in a cosmic spiritual center, by which a new creation is brought forth. Again, it represents the descent and incarnation of a spiritual archetype in a created type, or monad of a genus, for the guidance and further development of the latter according to the nature of the former. It was in this sense that it became

the sign of the descent and incarnation of the Son of God in man. Back of this symbol there is another, in which the equalateral triangle, point upward, is made to represent the various aspects of the three-fold nature of God, as the Divine Mind of love, intelligence, and will. Man created in the image of God is symbolized by the same sign inverted. The coming of Christ into fallen human nature to quicken and re-create it was symbolized by the union of the Divine symbol with the symbol of man, thus forming a six-pointed star. This symbolic sign of the coming Messiah was placed on the arc of the covenant; it became Solomon's seal, and was engraven on the shield of David; it adorned all of Israel's sacred temples, and may be seen unto this day on Jewish synagogues throughout the world. In this sacred symbol is revealed the Plan of man's redemption, re-creation, and final perfection according to the archetype, Christ-Jesus. When the incarnate Son of God had accomplished His earthly mission He ascended on High, and by the Spirit began the larger incarnation of Himself in believers. By engendering a center of spiritual Life in each, and uniting with the human spirit, He makes each regenerate soul a center of His manifestation. Thus, in each Christian is realized the fulfillment of the sign of the star of Bethlehem. Eventually, Christ will fill Heaven and earth with His glory, and in this larger cosmic manifestation restore His creation to the original ideal. Then shall the spiritual planet, of which our earth is the core, become the star of the eternal Son of God.

8. The Supreme Gift.—God's supreme gift to world is His Son. The Son's gift to mankind is Himself. This personal gift of Christ has two aspects. In one, He gives Himself in teaching; in revealing the archetype of the new race; in declaring the ethics of this race; in setting in motion the forces that are to establish His Kingdom on earth; and in pouring His Life into the ideals He has created, that they may become living realities in mankind. In the other, He assumes man's sin and pays its penalty on Calvary; He regenerates believers and indwells the members of His Body, and by His manifestation substitutes His nature for human nature. Through Him and in Him we all become partakers of His Life substance and character. In Him we are delivered from sin selfishness and the perversness and degeneracy of our race. To the degrée of His manifestation in us are we made whole, strong, pure, righteous children of God, heirs of the Kingdom.

9. The Body of Christ.—Our Lord and Saviour, Christ-Jesus, retains during this age the body in which He appeared after His resurrection. He is also manifest as the Divine Life-center in every Christion—how, will be explained later. These centers collectively constitute His mystical Body, the spiritual Church. This larger incarnation of Christ is by the Holy Spirit, who indwells the Church by union with its members. Christ-Jesus as High Priest and Intermediary is related to the Church as the head to the body, as the nucleus to a developing organism, as a vine to its branches and fruit. Only those that accept Him as their personal Saviour become members of

His mystical Body. This will be more fully explained in a subsequent Lesson.

10. Christ the Eternal Life.—"He that hath the Son hath the Life: he that hath not the Son of God hath not the Life." (I Jn. 5:12.) There is a Divine order of Life, which is a manifestation of God, that is eternal; and there is a natural order of life, which is a creation of God, that is temporal, age-long. The Divine Life proceeds from Christ, and is the Life of all spiritual beings, including the regenerate spirits of men. The natural life is of the mundane spirit, and is the psychical and physical life of man and of all lower genera. The Scriptures in the original Greek use three words to designate three forms of life. With but few exceptions, when Divine Life is meant, the word "zoa," is employed; when the soul, or psychical life of man, is referred to, the word "psuche," is used; when reference is to the life of the body or to the state of existence, the word "bios," is used. The word "eternal" is joined to "zoa" only, but is often omitted. Owing to the poverty of the English language, zoa, psuche and bios are all translated, "life." To discriminate between Divine Life and natural life, in the Lessons, when the former is intended, the word life is capitalized.

11. Christ-Jesus the Creed.—This word creed is from the Latin, "credo," meaning, I believe. One's religious belief, whatever it may be, is one's creed. But to experience the works of grace, belief must be of the heart. The mental acceptance of Christian doctrine is helpful to the degree that it leads to heart faith. God is so merciful, wise and consider-

ate, that He blesses heart faith even when there is error in mental concepts, and withholds the gift of Life from the impenitent, no matter how perfect their understanding of the truth. A sound creed is as necessary to the growth of Christian character as the husk is to the perfecting of the corn. Some need a more explicit creed than others; but whatever is necessary for experiencing forgiveness of sin, heart cleansing, justification through faith in Christ's vicarious atonement, regeneration and the subsequent works of grace through the ministry of the Holy Spirit, cannot safely be omitted from anyone's creed. Whatever conflicts with these essentials is anti-Christian.

12. Diversity of opinion on unprovable subjects is inevitable. Those of similar mental and temperamental peculiarities come to think and believe alike and readily accept the same formal creed. But the spiritual facts and laws governing redemption, regeneration and holy living are not affected by individual or collective beliefs. Whoever complies with them in his heart, no matter what his mental concept, may enter into union with the Lord; wherefore, it is irrational to make minor differences of belief a matter of contention. Because of constitutional peculiarities and the varied relations that individuals sustain to God, it is wise to concede liberty in non-essentials that there may be love and unity in things vital.

13. The creed of Vital Christianity is Christ-Jesus. Not simply Christ, but Christ-Jesus—God and man united in one. It is not a belief but a *person;* not simply faith in and knowledge of this person, but

Christ Himself uniting with the disciple, by which union the archetype of the Divine-human race revealed in Christ-Jesus is reproduced.

14. Paul said, "We preach Christ." Again, "I am determined not to know anything among you save Jesus Christ and Him crucified." (I Cor. 2:2.) This is the heart of the apostolic doctrine. The Truth has not changed, The Life is the same, and the Way remains unaltered. Christ on the cross is our salvation and justification: Christ on the Throne is our High Priest and Intermediary: Christ indwelling us is our eternal Life; is our righteousness, santification, and the source of all the qualities and attributes necessary for producing and sustaining Christian character.

15. Christ, who is ever present in the Holy Spirit, seeks union with every human soul; seeks complete expression in and through everyone with whom He becomes united. Faith in and love for Him is the great essential for union. Beliefs are but means. Repentance of sin is a necessity; for vileness and holiness cannot be made one. But yearning love, desire for God in the heart of man, prepares him for union with the Divine Being. All doctrines, systems, practices of whatever name or nature are helpful just to the degree that they assist and inspire man to recogize the presence of the Holy One, open to receive Him, and live in union with Him for His fuller expression and glory.

16. Belief and Realization.—Sound doctrine is vital: right belief prepares for right experience. Right belief sustained by faith makes realization possible. Thus, if we believe in the Deity of Christ-Jesus and

in faith accept the efficacy of His vicarious atonement, we experience forgiveness of sin and justification. If we believe in regeneration, the indwelling presence of Christ and the baptism and ministry of the Holy Spirit, and through faith comply with the conditions, we experience the deeper works of grace and realize the Great Mystery.

17. It was belief in the presence and ministry of the Holy Spirit as Christ in man that enabled the early Christians to enter into supernatural experiences and receive spiritual gifts. When the Church substituted a formal creed relating to historic facts about Jesus for the Great Mystery, believers failed to experience the deeper works of grace. When the acceptance of a formal creed made one eligible to membership, many joined the Church that were not vitally joined to Christ, and churchanity increased. As ecclesiastical bodies gradually usurped the authority and functions of the Holy Spirit, there was a corresponding decline in power and supernatural manifestations. When the Church shall find its way back to union with Christ, and believers shall comply with the conditions for experiencing the deeper works of grace, there will be a revival of apostolic Christianity.

18. Back to Calvary.—The doctrine of the Kingdom of Heaven within man by the indwelling of the Holy Spirit and the collective expression of this Kingdom in humanity as the basis of social and industrial life, was conditionally accepted by the early Church; but, owing to external opposition and internal dissention, it was abandoned. If this doctrine had

been experiencially perpetuated, the Gospel would long since have conquered the earth: no other religion could have survived where it was dominant. The substitution of a diversity of doctrines and methods of self-culture for the personal indwelling Saviour is largely responsible for the spiritual apathy, skepticism and materialistic tendencies within the Church. If Christ's indwelling was taught and experienced by even a majority of believers, the growth of psychological, philosophical and pagan religions in a land filled with Christian churches would be impossible.

19. The patient, loving Spirit of Christ is still striving with man; still offering Himself as the all-sufficient answer to human needs. Many are saying, "Lo, here, and lo, there; this or that is the way." But the Spirit is ever proclaiming, "I am the Way, the Truth and the Life: no man cometh unto the Father but by Me." How long shall Satan deceive the nations into trying other ways? Human nature cannot regenerate itself. Psychic culture does not change the root qualities of character. Morality without God is powerless to purify society. Social service springing from human sentiment lacks sustaining vitality. Teaching and preaching that deny the efficacy of the sacrificial Blood and the necessity of regeneration cannot accomplish the purposes of Vital Christianity. The remedy for these and allied conditions is BACK TO CALVARY! Back to Pentecost! Back to the Gospel that justifies by faith, saves by grace, and transforms man, not by example philosophy or culture, but by regeneration and the expression of Christ from within.

20. The Word of God.—The Bible is more than a collection of manuscripts, more than an aggregation of inspired teaching: it is a composite, interdependent, organic word, through which God speaks to man. The Old Testament is largely symbolical and prophetic of the New; the New is the fulfillment of the Old. The two must be studied together to apprehend the spiritual significance of either. The whole constitutes a book of Life that is meat and drink to a disciple. It should be studied daily and read prayerfully, that the Holy Spirit may interpret its meaning according to individual needs.

21. The teaching of the Scriptures is inexhaustible. Anyone that reads in faith may find in them the answer to his problems. Their surface meaning is so plain that the simple-minded need not err in apprehending essential truths: their depth of teaching has never been fathomed. They reveal many spiritual laws, facts and verities, most of which may be known experiencially through the ministry of the Holy Spirit. To contemplate such truths as doctrines to be accepted or rejected according to human opinion is as irrational as to speak of the laws and facts of chemistry, biology, or mathematics as doctrines. Human beliefs do not affect the laws of gravity or electricity, neither do they modify the facts revealed in Scripture.

22. The Bible is incomplete as history, biography, science and revelation; but it is complete and inerrant for the fulfillment of its mission.* Scripture not only

* The primary object of Scripture is to establish and sustain man in a right heart relationship to God. Revelation is progressive according to man's capacity to receive and comprehend truth; the

was inspired, but it is re-inspired to every one that reads in faith. Skepticism, unbelief and presumptuous knowledge darken understanding and veil the Truth. Students of these Lessons are earnestly urged to search the Scriptures with open mind and heart, that through the letter they may hear the voice of God, receive His promises as personal, and feel His love as a purifying, illuminating flame.

23. Every Christian should know what the Bible teaches about God, man, Satan, sin, redemption, forgiveness, justification, regeneration, grace, faith, and the ministry of the Holy Spirit; should know the essentials of conversion, the requirements for experiencing the works of grace, and God's provision for guiding, protecting and increasing the Christian Spirit. All should be familiar with the commandments, the precepts and promises that relate to personal good and the presence and ministry of the Lord. Except we have such knowledge, we are not properly furnished to receive instruction of the Holy Spirit or to conform to the requirements of growth in grace. Again, we must know these things to be able to teach, and to be used of the Spirit in helping others to appropriate what is theirs in Christ.

24. Most persons out of Christ are indifferent to the teachings of Scripture. The chief cause of skepticism and religious indifference is sin; but ignorance of revealed truth is the principal obstacle to appre-

needs of a people; and the age in which it is given. It is not continuous, but comes when there is a need not covered by previous revelations. All Scripture is progressive in its significance according to the developing capacity of man to apprehend its outer, inner, and innermost meanings.

hending the facts about sin, the way of deliverance, and the advantages of being in Christ. The larger expression of Christ in humanity as the Life and character of a righteous civilization demands a better understanding of Scripture and a wider application of its teachings to individual and collective problems. From the beginning of the Christian era the ethics of Jesus have been winning the hearts and shaping the purposes of men. The time is soon coming when they will dominate the thought, conscience and character of humanity. They should be as familiar to the child mind and to public consciousness as the alphabet. Christ's precepts are the forms in which the Holy Spirit is to bring forth their equivalents in the people of the new age.

25. Revealed Knowledge.—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16.) The revelations of God recorded in Scripture embody the most important knowledge possessed by man. The Scriptural teaching most essential to the study of Vital Christianity may be briefly summarized as follows:—

(a) The reality of God, who as one, omniscient, omnipotent, and omnipresent Being is personally manifested as Father, Son and Holy Spirit.

(b) The Eternal Son, the Word, by whom and through whom all things were made, who became incarnate as Christ-Jesus, to accomplish man's redemption and restoration.

(c) The Holy Spirit, who proceeds from the Father and the Son as the executor of the Divine purposes;

who comes to man as the Paraclete and Teacher; who accomplishes man's regeneration and communicates the gifts of grace.

(d) Laws, precepts and promises for the government, guidance and encouragement of individuals, associated people and nations, in things temporal and in things spiritual.

(e) Creation of all things by the Divine fiat as preconceived by the Creator, and the multiplication of all created forms of life, each after its kind, or according to its inherent nature.

(f) The creation of man in the image of God, a self-conscious, rational being endowed with free moral agency.

(g) The fact of Satan, the rebellious fallen Lucifer, who with his hosts was cast out of Heaven, becoming devils, the primal instigators and perpetuators of evil on the earth.

(h) The fall of man from innocence to guilt through willful disobedience, in response to Satan's temptations.

(i) The separation of man from the source of his spiritual Life, resulting in spiritual death; which sinful state continues in the race by heredity, producing innate depravity, or tendency toward evil.

(j) God's infinite love and patience; His fatherly interest in every individual, especially in those chosen to be the means of disseminating the Gospel.

(k) The forgiveness of sins, heart cleansing, and justification by faith in Jesus Christ and His vicarious atonement.

(l) Regeneration of those that, through faith, accept

Christ-Jesus as their personal Saviour, by which they become members of the spiritual Kingdom.

(m) The baptism of the Holy Spirit upon the regenerate, for the enduement of power and the communciation of gifts.

(n) The indwelling presence of the Holy Spirit in whom the Father and the Son are made manifest to disciples.

(o) The vital union of Christians with Christ-Jesus by which they partake of His nature, share His inheritance and eternal Life.

(p) Entrance into the Kingdom of Heaven, not by works, personal merit, culture, or race evolution; but by faith in the merits of Christ-Jesus, the efficacy of His blood, and the gift of eternal Life through regeneration.

(q) Growth in grace by the activities of the Holy Spirit within, and by love, faith and obedience; righteous willing and doing.

(r) The gift of perfect love and heart purity through the ministry of the Holy Spirit, and the appropriation by faith of Christ as righteousness, wisdom, sanctification, and holiness.

(s) The response of God to the prayer of faith in the fulfillment of His promises according to His purposes.

(t) Deliverance, through the ministry of the Holy Spirit, from the bondage of the carnal nature, the power of the adversary, and the sequences of sin in the soul.

(u) Reward for faithfulness and righteousness, punishment for unbelief and disobedience; forgiveness

to the penitent and merciful justice to the impenitent.

(v) The coming of Christ-Jesus to receive His own, and His subsequent return to the earth in person, accompanied by the saints to judge mankind.

(w) The millennial reign of Christ-Jesus on the earth as King of kings and Lord of lords; before whom every knee shall bow, and whose sovereignty every tongue shall confess.

(x) A final resurrection and judgment of the unregenerate according to their works, the destruction of the wicked, and the everlasting punishment of Satan and his hosts. (See Rev. 20: 10.)

(y) The purification of the earth and the final restoration of all things according to the original design, thus establishing a new Heaven and a new earth, in which righteousness shall dwell.

(z) The ultimate delivering up of the restored Kingdom to the Father, that God may be all in all.

26. The foregoing propositions, though inadequately stated, represent the great essential related truths of Vital Christianity: each is a part of an organic whole, and cannot be omitted without doing violence to the revealed program of the eternal Son. *No rightly interpreted human experience, fact of science, or phenomenon of nature, contradicts any one of these propositions.** We may not understand

* Science consists of truth discovered and proven; religion, of truth revealed and experienced. The *facts* of each agree with those of the other. The conflict between certain theories of materialists and revealed truth is due to wrong interpretations of natural phenomena. Science has to do mainly with secondary causes and effects; revelation, with primal causes and creative processes. The more we know of the facts of each, the more clearly will we perceive those of the other. Each contains truth vital to the welfare

the full significance of Divine revelation; neither do we understand the revelations of nature, but this should not prevent our receiving both. The wise and the prudent accept revealed Truth *by faith,* and thereby open their hearts to receive by experience what the intellect alone could not apprehend. God teaches believing hearts; but withholds His secrets from those that doubt Him.

27. Divine Immanence.—We are so accustomed to thinking of God in His transcendent aspect, of Christ-Jesus as at the right hand of the Father in Heaven, that we fail to realize that they are also personally present with us. Any thought or religion that puts God far away from man is not Christian. Philosophical speculations about an Impersonal Principle, or an Unknowable Spirit, have no place in the thought or experience of one that is united through regeneration to Christ-Jesus. Vital Christianity restores the loving, compassionate, personal Christ to suffering, needy humanity. When He walked the earth, the high and the low, the rich and the poor, the innocent and the vile, the young and the old, had but to appeal to Him to receive help, no matter what their condition or need. He is the same today. Whoever turns in his heart to this changeless loving Christ will find Him present to heal, uplift, comfort, minister, inspire and lead to higher heights.

and progress of the individual and the race. The more we coordinate and apply the truth of both, the saner our efforts and safer the results. The Lessons are not designed to harmonize the theories of scientists with the beliefs of religionists; but rather to state such facts as will serve the Holy Spirit's purpose in revealing truth and extending the Divine Life.

28. Let no one think to gain spiritual heights by the mere reading of these Lessons. Every teaching, to have its full significance, must be REALIZED, wrought into the soul, experienced in consciousness, and made an integral part of the personality. This requires joyful, faithful action, self-forgetfulness, and whole-hearted willing service to God and man. The goal of knowledge is not to know but to be: the goal of being is righteous living and doing for the good of others. Divine Life in expression produces love; even as a flame produces heat. As the volume and degree of heat is determined by the size and intensity of the flame; so love is the measure of the Divine Life manifested. The disciples said, "We know we have passed from death unto Life because we love the brethren." This is the crucial test of our religious experience, and our means of measuring the degree of Divine manifestation within; not how much do we believe, or, to what church do we belong, or, how fully do we comply with ordinances and obligations;—important as these are—but how much do we love God and man? If our love increases day by day, we may know that we are making progress Godward. To the degree that we become Perfect Love are we in-Christed.

THE SCIENCE OF BEING

LESSON II

FOREWORD.—A statement of Truth, to be serviceable, must be predicated upon facts provable either by mental perception or by interior experience. The Holy Spirit in union with the human spirit makes possible the experiencing of spiritual facts, laws, forces and realities not knowable by the natural man. To prove the great truths of this and the Lesson immediately following, one must be regenerated and spiritualized. But all that read in faith may mentally perceive the new knowledge, and thus come to know about Him, whom to KNOW is Life eternal.

SCRIPTURE READING.—"God is a Spirit: and they that worship Him must worship in Spirit and in truth." (Jn. 4: 24) "God said to Moses, I AM THAT I AM." (Ex. 3: 14) "I am the first, and I am the last; and beside me there is no God." (Isa. 44: 6) "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." (Jn. 1: 18) "Call no man your Father on the earth: for one is your Father, even He who is in Heaven." (Mat. 23: 9) "There is no power but of God; and the powers that be are ordained of God." (Rom. 13:1) "He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." (Jer. 10: 12)

29. A NEW REVELATION.—The science of Being is part of a new revelation by the Spirit of Truth. It is not a fuller explanation of God's love and attributes, but a supplementary statement of His cosmic relations—omnipotence, omniscience and omnipresence. It has to do with facts vital to a true understanding of primal causes, laws and forces; to Divine immanence in personal manifestation; to the activities of the triune God in various aspects of creation, such as the origin of life and species; and to the great mysteries

of the Trinity, the eternal Son, vicarious atonement, regeneration, and the ministry of the Holy Spirit. Only such portions of the new revelation as are related to the subjects under consideration are presented in these Lessons.

30. Truth is infinite; therefore, all revelation is necessarily fragmentary. The revelations of God and the plan of salvation given in the Scriptures are sufficient for saving faith and the experiencing of all the works of grace. The main purposes of the new revelation are: (a) to correct error of thought, teaching and practice arising from false interpretations and applications of the facts of science; (b) to overcome harmful materialistic philosophies and tendencies by explaining the science of spiritual realities back of physical phenomena, and establishing a true philosophy of life; (c) to unite mankind in a rational, experiencial religion of Life, Love, Purpose and Progress, which shall serve the highest good of all; (d) to awaken the world to a realization of the personal presence of God, and that Christ-Jesus is coming to put an end to selfishness, sin, sorrow and suffering, and to reign in His Kingdom as the expression of Divine Love, Wisdom and Power. With this understanding, let us approach the new knowledge reverently, and seek the unction of the Spirit that we may appropriate it to the glory of God and our eternal good.

31. God the Eternal Spirit.—The eternal Spirit is manifest and unmanifest, Being and non-Being: these two states are ever alternating as the dynamic, or positive, and the static, or negative aspects of the

ONE. The unmanifest is revealed as stillness, motionless, impenetrable darkness: the manifest is Spirit in action, the Life-Essence of Being, that of which Being consists. The manifest and the unmanifest are coeternal. Both extend through all extent; but neither fulfills the functions of the other: both are perpetual in their states; even as the ocean and the energy motion and currents within the ocean.

32. In His ultimate nature, Being is unknown and unknowable to man; because incomprehensible to finite intelligence. But in His personal manifestation as God the Father, He reveals His qualities and attributes in the Son and in the Holy Spirit.

33. As the eternal Spirit, Being inhabits infinitude, permeates all creation, and is the one changeless, uncreate, persistent, conscious, self-determining Reality back of and within all manifestations and creations; but none of His creations, either psychical or physical, are any part of Himself.

34. The ultimate nature of Spirit is incomprehensible; but its manifested qualities are revealed by the Spirit of Truth as vital, dynamic, magnetic, potential, active, radiant, animate. It is unsubstantial, imponderable, incontainable, immeasurable, mobile yet immutable in character. It is intangible and imperceptible to the natural senses. It cannot be analyzed by its actions or reactions in nature. It has no constituent elements, but assumes various shapes, and performs various functions under laws similar to those governing life and chemical action.

35. Spirit in manifestation has two aspects that correspond to life and substance in nature. The two

are inseparably related, uncreate and co-eternal. The Life aspect is the source of all Life in the spiritual Kingdom, and the primal cause of all life in the natural kingdom. The substantial aspect is that of which all spiritual beings and things are formed, and from which the higher ethers of the natural kingdom are created. The created ethers are primarily psychical, but come into objective expression on a lower octave as the ether of space, the mother of physical elements.

36. Spirit in manifestation is Life: the two are related as combustion and flame. Spirit-polarization engenders the Life-flame. Out of the flame, or engendered Life, come all of the qualities, functions and attributes of living entities, both spiritual and natural. Life in Being is an eternal reality, is one and indivisible; but the life of created nature is differentiated from the eternal spiritual reality as a temporal phenomenon. This phenomenal life, in coming into expression, may be so perverted as to be quite out of harmony with and distinctively opposed to the Divine Life. Thus, from the view-point of the unconditioned, Life is one; but from the view-point of the conditioned, it is distinctly two, spiritual and natural, eternal and temporal.

37. In the Beginning.—Polarization in the eternal Spirit continually produces and sustains generative centers of manifestation. These centers vary in size from the inconceivably small, in which Spirit-units are becoming nascent as living entities, to vast Spirit-spheres, within which planetary systems are created. All generative centers of Life are spherical

in form in their beginning; but the activities of the manifesting qualities produce diversity of functions, which cause the development of forms and parts. Throughout all manifestations and creations, spiritual and natural, spirit gives rise to life; life to qualities; qualities to functions; and functions to specialized parts and organs. This will be more fully explained in the next Lesson.

38. Every generative center small and great is a Life-center. As before stated, Spirit and Life are related in each center as combustion and flame. The manifestation of the flame, Life, produces the three primal principles of the Divine nature, which correspond to love, will, and intelligence. These three principles are always united in both their active and passive states. When one is dominant in action the other two are potentially present. The united activity of the three produces seven root qualities, which come forth as the seven spirits of Deity, referred to in Scripture as the seven Spirits that stand before the Throne of God. (Rev. 4: 5.) These root qualities are one at their source, but in manifestation they appear as seven. Each has its function in Being. From their combined activities arise secondary qualities, which form the attributes of the Divine nature.

39. God is interior to all His manifestations and creations. Each quality, attribute, energy and expression is a coming forth, as it were, from the within. He is the eternal, continuous *Beginning* of all. In Him and by Him all things exist. All His manifestations are spiritual. The effects of His spiritual activ-

ities extend through all creation, and are the sustaining vital energies, the immediate causes, of all natural life, force and substance. But as we have seen, none of His creations are any part of Himself; He transcends all, and if every form of created life and all the pheomena of nature were blotted out, God would remain as He ever is, independent of all, complete within Himself. (This proposition will be illustrated in a later Lesson.)

40. God's Multiple Manifestations.—As before stated, the eternal Spirit who inhabits infinitude is changeless; but in coming into manifestation, God the Father through the eternal Son brings forth vast, non-rotating spheres within the eternal Spirit, in which changing phenomena are produced. These vast non-rotating, correlated Spirit-spheres in which creation is brought forth constitute the fixed, supernatural reality of the cosmos.

41. To apprehend this multiple manifestation of Being, think of a multicellular, transparent, living organism, with a nucleus to which all cells are vitally related. Each cell is a center of the one life, but each has its distinct function to perform as related to the whole. Likewise, Being may be thought of as including an innumerable number of vast Spirit-centers, non-rotating spheres, all of which are vitally related, and each an individual manifestation of the One. We cannot imagine the dimensions of the smallest of these centers, much less can we think of the whole. But we may apprehend the truth suggested in the multicellular organism, *i.e.,* of unity, interdependence, and variety of functional activities of the one. This illus-

tration is misleading in that it suggests materiality, one all-controlling center, and limitations, none of which are true of the eternal Spirit.

42. The cosmos with all its immeasurable centers, systems, and millions of planets, *is one vast, living organism,* created and sustained for and as the expression of Deity. As one life in all its qualities is present in each cell of a living organism; so God, who is indivisible, is present in every center of manifestation as the One. He should never be thought of as many any more than we should think of a man, who lives in billions of cells simultaneously, as many: he is one man, one consciousness, one will and purpose. Even so is the eternal Spirit in His manifestations. Again, a man's spirit permeates his whole soul and body, animating them with himself, vitalizing every tissue with his life, and controlling all according to his subjective nature and volitional choice. So is the relation of God to the cosmos: He is more present in every part of creation than man is in his most active brain centers, and controls all according to His purposes.

43. Systems and Planets.—Within each non-rotating sphere are numerous rotating spirit-spheres, which are the immediate centers of creative processes. From the manifestation of the eternal Son within these spheres come the spiritual laws and forces, forms and systems, that are the means of creating and sustaining corresponding natural laws, forces, forms of life and other phenomena.

44. In each rotating spirit-sphere the eternal Son brings forth what corresponds to man's spirit soul

and body. The created mundane spirit of nature is the animating vital principle. Spirit and life are one on all planes. The union of life with the higher ethers constitutes the soul of nature, the second, or psychic octave of existence. The lowest octave of the mundane spirit includes the physical forces and primal etheric substance from which matter is formed.

45. The mundane spirit is the primal creation of nature. It permeates all things in nature. The psychic world is a lower form of manifestation animated by the spirit. The physical forces and the ether of space are brought into objective existence by spiritual and psychic energies. These natural forces and the primordial substance, or ether of space, constitute the substantial reality of physical nature.

46. Through the operation of psycho-physical laws and forces, the ether of space is polarized into electromagnetic units called electrons, which float as bubbles, or granules, in the revolving etheric sphere. These electrons are aggregated by affinitive forces into atoms of various kinds, which constitute the units of chemicalized substance, or matter. Since matter first appears in a highly attenuated gaseous state, a material planet is first a fiery gas, and later becomes solidified through the lowering of temperature, the shortening and slowing down of vibration, and consequent condensation. These condensed gaseous spheres, which form the cores of the rotating spirit-spheres, are the material planets of the universe.

47. No two rotating spirit-spheres are identical in character, size, time of appearing, duration, or rate of motion. But the creative processes are much

the same in all. From the distinctive manifestations of the eternal Son in each creative spirit-sphere, each has unique inherent peculiarities, but all within a given parent-sphere have many properties in common. Each sphere passes through many changes from inception to maturity, decline, and final dissolution. The history of each varies with its size, speed, relation to the non-rotating parent-sphere, and relation to other rotating spheres; but all conform to the same laws.

48. The forces that cause the chemicalizing of the primordial ethers are the same in all centers. Therefore, the chemistry of all planets in a system is much the same at a given stage. The number and character of chemical elements and compounds and the variety and complexity of living organisms increase in a planet until its zenith of productivity is reached, from which point the reverse order begins.

49. The rotating spirit-spheres vary in size, ranging from six to ten times the diameter of their material cores. Primarily, each sphere is spiritual and psycho-etheric. By rotation and the activities of centrifugal and centripetal forces, a sphere becomes graduated into three, and later into seven, distinct planes, which are differentiated by discrete degrees of vibration. Each of the seven planes eventually includes several sub-planes.

50. In the present stage of our planet, the first, or lowest of the inhabitable psychic planes, begins a few miles below the surface of the earth and extends about three times as far above, but is all within the earth's atmosphere. The nether part of this plane

is called Hades,* the lowest level of which is Tartarus, a place of darkness and torment. The region below Tartarus is spoken of as "Gehenna," and "the Lake of Fire," or fiery furnace of the center of the sphere. All of these names apply primarily to the states of consciousness that obtain in them. This subject will be continued in a subsequent Lesson.

51. The upper levels of this first plane and the earth's surface constitute the matrix, or "mother," of a sphere, in which all primal genera and species are engendered, multiplied and differentiated. In the present stage of our planet, the range of organic life is limited to a few miles above and a less distance below the surface of the earth.

52. The first four planes are spoken of collectively as the psychic world. The fifth, sixth and seventh planes are separated from each other by spaces

* The Hebrew word, "Schoel," and the Greek word, "Hades," both mean "The unseen world, or abode of departed spirits."—*Weymouth.* These words, together with "Tartarus" and "Gehenna," (rendered by McClellan, "The Burning Valley," to be cast into which was the severest punishment inflicted by the Jews on any criminal,) are all translated, in the King James Version of the Bible, by the one word, "Hell." This is both confusing and misleading. To be exact and explicit throughout the Lessons, "Hades" will be used to signify the entire lower part of the psychic world, "Tartarus" to represent the lowest level of Hades, or the place into which the wicked gravitate and are in torment during the present age, (II Pet. 2:4. Jude 6.) and "Gehenna" to represent the Lake of Fire into which Satan and those punished with him are cast after the last judgment. (Rev. 20:10, 14, 15) The Lord's parables relating to the destruction of the wicked all refer to Gehenna, and do not relate to punishment in the present age; also His warning to fear him (Satan) who has power to destroy both soul and body in Gehenna. No soul is destroyed, or enters into its final punishment or reward until after the last judgment.

that are uninhabited except by those in transit from one to another. The fifth plane, called Paradise, together with the sixth and the seventh, constitute the Heavens. Paradise, also called the first, or lowest, Heaven, is the highest plane in which anyone can abide until fully in-Christed. The state of man in each plane corresponds to the character of the plane. None continue to abide in a given plane except as attuned to it. More will be said concerning these planes in subsequent Lessons.

53. Life and Matter.—All life is primarily spiritual: it is Spirit in action. The Spirit of God engenders the Divine Life-units. These produce corresponding life-units in the mundane spirit. From these mundane spirit life-units, called vitalets, the vitamines of living entities are formed. Thus, all life, both natural and spiritual, consists primarily in vitalets, which are correlated to form vitamines; even as electrons are correlated to form atoms. As all forms of matter are composed of atoms; so all living things are composed of vitamines. Life and substance are no part of each other; neither are they convertable one into the other. As the carbon wire in an electric burner is no part of the light, but a means of expressing the electric energy as light; so matter, even in its etheric form, is no part of spirit, or of life, but a means of expressing spirit as life. As the molecules of carbon become aglow with the electrons, resulting in radiating light and heat; so the atoms of substance become animate with vitalets, resulting in the manifestations of life. Both the ultimate atom and the ultimate living entity are beyond the range of the

most powerful microscope. As the smallest speck of matter visible through a microscope is composed of innumerable electrons; so the smallest visible living entities are aggregations of innumerable vitalets.

54. How spiritual energy engenders vitalets and correlates them into vitamines, or living entities; how electro-magnetic waves from suns produce electrons and cause them to form atoms of various sorts having definite affinitive powers; and how these engendered life-units and ether-units coelesce as life and substance, soul and body, to form the primal units of all living things, cannot be given in detail without unduly complicating this Lesson. Suffice to say that vitalets united with various gases constitute the breath of life. They are also the life-giving principle in water. Vitalets formed into vitamines and united in organic relation with substantial forms of matter constitute food. When dissolution of organic bodies occurs, the vitamines are freed to enter new organisms. When organic matter is destroyed by fire, the vitamines are distintegrated, thus freeing the vitalets.* The freed vitalets continue uninjured in air and in water, and through the activities of vegetable organisms are reorganized into vitamines, thus becoming food for higher organisms. Unvitalized matter is pow-

* In natural death, the separating substantial body gradually withdraws the life principle from the vitamines of the material body, and stores it up as vital energy for future use. When death results from fire that consumes the body, the vitamines are destroyed, causing great distress and injury to the deceased. Premature cremation has a like effect. A body should not be cremated before the end of the fifth day. Enbalming fluids injure the vitamines, and should not be used until at least ten hours after death.

erless to sustain life. In other words, all living organisms feed on life, not matter: the latter serves only as the carrier and mechanical support of the former.

55. Spiritual Life is not locally separated from natural life, but is separate in its qualities and rate of vibration. It is interior to natural life as the persistent sustaining cause. While God transcends all nature, His Life is available to all that are attuned to Him. It is shut out of man only by evil in man. As soon as a man repents of sin and opens his heart to God, the Spirit and the Life become manifest to him. The interior manifestation of Divine Life in living entities and beings, while their primal cause, is never identical with them. A musician and the music he produces are not identical: the music is a creation, an expression of the musician. Should it cease, the musician is not affected. Likewise, all created life would cease with the cessation of Divine expression in nature; but God would be neither less nor more.

56. Creation and Evolution.—Each planet passes through an epoch in which the units of life are generated and the monads of various genera created. The duration of this epoch varies, but eventually ceases; after which there is no more creation of primal types. Created genera multiply and differentiate into many species by cross firtilization and environmental causes. Each created type changes through inherent tendencies, specialized development and altered conditions, finally disappearing altogether. But the inherent characteristic of created genera are passed on

by heredity, and continue to determine the dominant traits of all subsequent species arising therefrom.*

57. There is no straight line of ascent from primordial cell to zenith of development. The inherent nature of every species responds to and is continually modified by external conditions, causing continual deviation and differentiation of type. Some branches of a species are ascending, others descending, and

* The primal created vitamines of a genus are germinal. They increase numerically by division, but all descendants retain the original innate qualities that they embody. Each quality combines with others according to its nature to form complex germinal vitamines, which become carriers of complex qualities and the determiners of hereditary characters. Germinal determiners are susceptible to reactions from external influences, which alterations give rise to corresponding modifications in a species. Germinal determiners persist from age to age as the undying life-stream of a species. They embody not only the original qualities of their created ancestors, but the experiences and acquired characters of their species. Each germinal determiner is an organic entity with distinct perculiarities as definitely fixed as are the composition, nature and combining properties of a physical atom. As an atom exists from age to age, and enters into many compounds, yet ever retains its identity; so a germinal determiner lives on and on, entering into and becoming an integral part of the seed of many generations, giving to each the character qualities it embodies. Each member of a species thus becomes a correlated composite of millions of germinal determiners, each of which adds its life qualities to the whole. The inherent tendencies and possibilities of each individual are according to the nature and combining properties of the germinal determiners of which it is the outgrowth. Germinal vitalets cannot be modified; but germinal determiners may be improved or perverted in a given generation, resulting in a corresponding change in subsequent generations. Thus, the innate constitution of each person is the product of millions of germinal determiners that are as conflicting in their influence as they are different in composition. These living entities of which an individual is composed are instinct with the accumulated experience of centuries. They are pure with the virtues, or perverse with the vices of those in whom they have lived.

within a given branch some characteristics are increasing while others are decreasing. The one persistent law of internal response to external conditions operates in both developing and deteriorating species. The gradual changes of a planet are conducive to a natural zenith for each type of life, after which general decline follows. But all species rise and fall according to their inherent nature as modified by environment. In the natural order, each created type comes forth in its season of the age to which it belongs, reaches its zenith and disappears by natural causes. Each serves its purpose in the Divine economy of giving expression to life; but there is no inflexible law of progression or retrogression for any species. This subject will be continued in the next Lesson. The important fact to keep in mind is that all these natural phenomena of laws and forces, processes and creations, life and substance, are continually produced and sustained by the vital activities of the eternal Son, who as the manifestation of God is interior to all His creations, the Reality back of and cause of all; even as a man's spirit is the primal source and sustainer of all his vital functions, and the chemical and mechanical processes of his body.

58. God Always Personal.—There is no such thing as an impersonal manifestation of God. As every nerve-center in a man expresses life qualities peculiar to the individual, phases of His personality; so every center of Divine manifestation gives rise to the primal qualities and attributes, which in their combined activities produce the consciousness and personality of God.

59. Divine immanence does not destroy personality, but is an expression of it. As man is personally present in every function and organ of his body; so the Supreme Being is present in every part of His universe. The human soul is not an impersonal principle in its relation to the individual cell. A neuron, with its specialized, limited intelligence, taking cognizance of the larger life that environs it, might interpret this larger life in terms of force, intelligent energy, universal mind, or impersonal principle, and its beneficent influence as the "all-good," or god of metaphysics; but such conclusions would be wrong. Were the neuron wise, it would interpret this influence as the expression of a larger personality, and itself as a center of life within this personality.

60. That which constitutes personality is not form, size, or proportions; but intelligence, emotion and volition associated in self-conscious unity. Language cannot convey a true concept of Divine personality; but a person is a self-conscious being having the power to will, to know, to feel, to think, to act, to do or refuse to do, as he chooses. God manifests ALL of these attributes in ALL of His activities; wherefore He is a person, not a principle. Every revelation God ever made of Himself implies or reveals personality. No inspired Scripture refers to Him as an intelligent force, the all-mind, or even as a vital energy; but attributes all qualities and manifestations to His personal expression. Associating personality only with human form and limitations, makes it incompatible with Divine omniscience, omnipotence and omnipresence. But when the personality of God is seen

as extending through all extent, the ONE in whom all creation has its existence, and that the ONE in manifestation limits Himself in individualized centers according to His purposes, it is not difficult to conceive how all of His manifestations and creations are expressions of a self-conscious *Personal Being.*

61. THE DIVINE TRINITY.—Language, symbol and analogy cannot convey a full understanding of the mystery of the Divine Trinity. The teaching of the Holy Spirit on this subject relates to a trinity of principles, a trinity of functions and a trinity of personalities. We shall notice each separately:—

(a) The essential facts about the trinity of principles are revealed in a flame, which is used as the symbol of life. A flame is the product of combustion, release and coalescence of gases. It produces three distinct forms of energy: heat energy; light energy; and electric energy; all of which are convertible one into another. All three energies are potentially present in each, and each has the possibilities of all. The spiritual, vital flame is generated primarily by the polarization and union of the biune aspects of Spirit. It is sustained by continuous generation fed by the inflow of Spirit-units. The product of this Life-flame is the trinity of principles of *love, intelligence,* and *will.* In the Divine Being these three energies of the one Life are interchangeable, and all are potentially present in each, and each has the possibilities of all. The three work in unison in creative processes, engendering forms of life as the expressions of love, designed by intelligence and impelled or made potential through will. Every center of Life in the spiritual Kingdom mani-

fests this trinity of principles. Likewise, in nature their equivalents are manifest wherever life is expressed in organisms, showing that they extend not only through all the manifestations of God but also through His creations. These three primal principles of Being give rise to groups of qualities from which spring the attributes of the Divine character. Likewise, throughout all nature they are the basis of the qualities that come forth in ever varying differentiations of character elements. It is through these three principles and the qualities arising therefrom as primal causes that Being produces and maintains life in all its various forms and characteristics on all planes spiritual and natural.

(b) The trinity of functions relates to generation, creation and ministration. Generation brings forth the primal Spirit-Life-units. Creation assembles and correlates the engendered units into living entities and beings. Ministration perpetuates and directs that which is created. By these three general functions of Being, all kingdoms and orders of life, spiritual and natural, are produced and sustained. These three functions constitute a three-fold manifestation of the One God. But since God always manifests and achieves all things in and by means of personalities, the three functions are related primarily to the three Persons of the Trinity. God who is the primal source of all, is the FATHER of all. God the eternal SON, through whom and by whom all things are made, is the Creator of all. God the HOLY SPIRIT, who is the outshining of the Father and the Son, is the one through whom that which is created is continually sus-

tained and directed. He is the executive of the Godhead, the perpetual manifestation of God to creation. Each function of the Divine Being is continuous; therefore, the manifestation of the Persons of the Trinity is continuous.

(c) The Trinity of personalities is understood only as the Holy Spirit reveals and manifests the triune God in the heart. But there are symbols that convey a mental concept of the truth. Our word, "person," from the Latin, "persona," meaning, a mask, represents the outward form in which a rational, self-conscious being lives and has expression, and may be one or many. God the ONE ETERNAL SPIRIT comes into manifestation primarily in three masks, or personalities. The Three are One in substance, Life and nature, but Three in manifestation. The symbol used by the Spirit in teaching this truth was a three-petaled blossom. Attention was called to the ONE LIFE expressed in the three petals, all of which were united in one; also that there were not three lives, or individualities, but one, which expressed all of its attributes and qualities in each of the three petals. That likewise, God the indivisible ONE manifests Himself, His Life, and all His attributes, in each of three personalities, who give expression to different aspects of the One. The three specific functions give distinctive limitations and peculiarities to each personality. The Divine Trinity is always present in each of its members, the manifesting One being dominant, the other Two recessive, yet expressing their functional qualities in the dominant One.

62. The oneness of the Three Persons of Deity is

three-fold. First, there is the oneness of purpose. Jesus said, "I do always the things that please the Father," which implies the capacity to do otherwise, but reveals the will to be one with the Father's will. Second, there is the oneness of Life and Essence. Christ is the eternal generation of the Father. The Father is His Life. The Holy Spirit is the perpetual expression of the Father and the Son. Third, there is the oneness of undifferentiated Being. Back of all specialized manifestations, Deity is ONE, the changeless only GOD OF THE UNIVERSE.

63. In the limited manifestations of God; as in the Son when incarnate on earth, or in the ministry of the Holy Spirit; there is apparent division, which human intelligence erroneously interprets as separate individualities. From this error come the misunderstandings, false teachings and contradictory doctrines relative to the Trinity, the Deity of Jesus Christ, the personality of the Holy Spirit, etc. But be it known, that, however separate and individualized these personalities appear, they are all manifestations of the ONE GOD. Finally, all the qualities of Being revealed in the Father, the Son, and the Holy Spirit are potentially present in each, and each in all; wherefore, let the disciple forever stop thinking three individual gods, and see only ONE, no matter in what aspect, or personality He is manifest

64. THE HOLY NAME.—The name Yahveh, of which Jehovah is a modern perversion, is variously interpreted to mean, "I am That I Am," "I Am Because I Am," "I Am Who I Am," and, "I Will Be That I Will Be." These renderings signify not

so much the nature of God as His manifestations, the *Because* of all, the *That* from which all comes, the *Will,* or *Power,* from which all others are derived, the one and only eternal I AM.

65. The sacred mystical Name of Deity, which the name Yahveh was designed to cover, represents both the biune—father-mother—and the triune nature. This holy Name is composed of three syllables, but may be pronounced as one, as two, or as three syllables. The first syllable represents the Father, the second, the Son, and the third, the Holy Spirit. When the One Being is meant, it is pronounced as one syllable; when all the Persons of the Trinity are meant, as three; when one Person of the Trinity is meant, it is pronounced in three syllables with the accent on the syllable indicating the Person. Each syllable is composed of two sounds, or letters. The second letter of each syllable is the same in all and represents the feminine aspect of Being. This sacred Name can be spoken with its inner and creative meaning only by the Spirit. It is properly communicated only as the Spirit speaks it within; hence it is not published; but God speaks it in the hearts of those He would have use it in realizing His nature.

66. GOD TRANSCENDENT AND PERSONAL.—The finite mind can form no adequate concept of the multiple manifestations of Deity in His relation to the millions of planetary systems. Much less can one understand Him in His transcendent aspect, in which the primal Spirit-units are ever becoming nascent as the beginnings of manifestation. But God's greatness does not consist alone in vastness, or in multiplicity

of centers of manifestation; but also in His self-limiting adaptation to every need and condition small and great. God as our Father is so loving and gracious, so solicitous of our individual welfare, that the weakest of His children has but to cry, "Abba Father," to be assured of a loving response. And the vilest sinner under sentence of death has only to look up in penitence out of a believing heart to receive forgiveness and grace. In the person of Christ-Jesus, God is so humanized as to be truly one with us. He is more sympathetic, compassionate, and responsive than the most devoted mother, father, lover, or friend. He knows our weakness and temptations. He is cognizant of our every need, trial, sorrow, aspiration, and longing. He perceives the way of ascent and the obstacles to be overcome in the progress of every disciple. He has borne our griefs, suffered in our stead, and now labors to perfect that which He has purchased with His own precious blood. The Father and the Son are made manifest to us in the Holy Spirit, who is present to accomplish the Divine purposes in us and through us. He awaits our coöperation for the fulfillment of His mission. Let us reverently conclude this Lesson with a determination to continue our studies with increased zeal, that we may know Him better, and love and serve Him with greater devotion.

GOD THE ETERNAL SON

LESSON III

Foreword.—This Lesson is a continuation of the Science of Being. It is devoted to the study of the eternal Son in His relation to the Father, and to creative processes; the origin of substance, life and species; His incarnation, Vicarious Atonement, and various works. The spiritual significance of this teaching will be comprehended only by the aid of the Holy Spirit, but any thoughtful student may mentally perceive the Truth.

Scripture Reading.—" In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through Him; and without Him was not anything made that hath been made." (Jn. 1:1, 2) " In Him were all things created, in the Heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." (Col. 1:16, 17) " He was in the world, and the world was made through Him, and the world knew Him not. He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us." (Jn. 1:10-14) " In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7) " Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." (I Pet. 2:14)

67. The Eternal Son.—Deity in biune manifestation ever generates the eternal Son: by this continuous generation, Divine fatherhood and sonship are perpetuated. Christ the eternal Son is the expression of the eternal Father. The Father is made manifest in the Son. The Son is in the Father. The two are as

the subjective and objective manifestations of the ONE. In their cosmic relationship, particularly in creative processes, the Father ever engenders the primal forces and Life-units from which the Son creates cosmic forces and living entities. Thus the Son is the instrument, or agent, of the Father's activities and achievements. Of Himself He can do nothing; for He has no Being apart from the Father, but the Father works in and by Him.

68. This eternal process of making the Logos, the Son, Christ, the means of Divine manifestation in specific works is crudely illustrated by the act of burning a hole through a board with a hot poker. The poker of itself cannot burn a hole, but it is the agent of the heat energy that does the burning. Without some such instrument in which the heat is present, the burning could not be accomplished. Each is necessary to the other. The molecules of the poker are aglow with and become one with the heat. Likewise, the eternal Son animate with the Spirit of the Father is the immediate agent, or instrument, of the works of God. He is aglow with the Divine Fire—Life, love, illumination and power. He is one with these, and in Him the Father is revealed and made manifest toward His creations.

69. The eternal Son continues from age to age the only begotten of the Father, the only being generated of the Father. But in the Son and through the Son all other spiritual beings are brought forth. Thus, God as Father is manifest through God as Son in all His works; hence the saying that in the beginning was the Word (Logos)—Son of God, through whom

and by whom all things were made. This, "in the beginning," signifies the inception of a new creation; it also applies to a continuous process in which God is ever coming into manifestation. As a flame is the continual beginning of its radiating light, heat, and electric energies; so is God to all creation. As a new flame is the beginning of a new center of radiation; so a center of Divine manifestation is the beginning of a system of spiritual spheres and activities. Therefore, God coming forth as the Word is the beginning of each new creative center, and His continual manifestation, by which creation is brought forth and sustained, makes God the perpetual beginning and ending, the Alpha and the Omega, of all.

70. The spiritual Life manifest in the Father and in the Son extends through all extent, and is the one Life of the spiritual Kingdom, in which all spiritual entities and beings are centers of manifestation. But this Divine Life is not something apart from God, or something that God may communicate to an independent personality: it is an expression of the one SELF; wherefore, all angels and higher beings are said to be manifestations of God. The regenerate spirits of men become partakers of this Life, and thus become members of the spiritual Kingdom; but this does not make the natural man, though a Christian, a manifestation of God. It is the Christ-Spirit engendered in a Christian that is the child of God. It is this spiritual child that is the sinless one. (See I Jn. 5: 18.)

71. CHRIST IN COSMIC ACTIVITIES.—In the preceding Lesson, general teaching was given relative to God's manifestation in cosmic activities and in the

creation of Life and substance. Since these creative works are accomplished in, through, and by the eternal Son, their further study will be considered in this connection. As previously stated, Divine cosmic manifestation is primarily in vast, non-rotating, parent Spirit-spheres, (II. 40-44) in which are numerous rotating spirit-spheres that are centers of the creative activities by which nature is produced and sustained. Divine manifestations in general are the same in the great and in the small. To mentally apprehend the essential facts concerning one of these vast parent spheres, think of a living cell with its ensheathing envelope, within which there is a nucleus from which proceed the life forces. The cell is motionless as to its exterior, but within are millions of active life-units correlated into vitamines, which constitute living entities, centers of functional processes. Likewise, within a parent Spirit-sphere there is a Divine Throne-center of manifestation, from which proceed the spiritual Life and Mind forces that produce and control all activities and processes within the sphere. From this Throne-center the eternal Son comes into expression in creative activity in the inner spheres.

72. All creations are primarily in spirit, and that which is created is primarily spiritual. The permanent reality of nature is spirit. The objective phenomenal world must ever be thought of as a material effect, an aspect of the mundane spirit, and no part of the reality of manifestation or of creation. The more constantly we keep the eye single to the spiritual reality, the more closely shall we come to the truth and the more fully shall we realize deliverance from the great error

of making sense-consciousness dominant, and of putting physical facts and phenomena above the spiritual.

73. The eternal Son, as the expression of the Father's infinite love, intelligence and will, begins the creative process in a given center by generative manifestation. By His outshining, spiritual laws and forces, forms and entities come forth. By the activities of these, the mundane spirit, and the natural laws and forces, forms and entities, are produced. In the creative process, all primal Spirit, energy, motion, and Life inhere in and proceed from God the Father as manifest in and through the Son. All energy is communicated by vibrations in some medium. In the spiritual Kingdom, the eternal Spirit is the medium. In nature, spiritual and psychic energies are communicated through the mundane spirit and mind ethers, and physical energies through the physical ether, or some of its forms in matter. In nature, the spiritual, the psychical and the physical are related as three octaves of vibration. The spiritual permeates the psychical and the physical, and the psychical permeates the physical. The three are differentiated by discrete degrees of vibration.

74. The manifestation of spiritual qualities in the eternal Son creates corresponding qualities and activities in the mundane spirit, which in turn produce like phenomena in the psychical and the physical ethers. By this relationship, Divine energies and activities continually produce and control the primal laws and forces of nature; so that the objective world of phenomena is a continual effect and expression of the subjective spiritual reality.

75. The Origin of Species.—The beginning of every individual form of life, spiritual and natural, is in the eternal Son. In Him the engendered Spirit Life-units are formed into living entities, which entities are correlated into more complex entities, which correspond in a way to the cells of a living organism. The spiritual entities within and of the eternal Son, as individualized centers of His manifestation, constitute the beginnings of distinct spiritual types of Life, from which come various orders of beings, which inhabit the spiritual Kingdom.

76. Engendered Spirit Life-units arise from and are the expressions of Divine qualities. Therefore, living entities created from these engendered units embody various qualities as constitutional, inherent characteristics. In the Divine economy, certain classes of engendered Spirit-entities become the archetypes and means of creating corresponding types of life in the mundane spirit. These created monads constitute the spirit-seed of primal genera. Each archetype reproduces its inherent qualities in the monad it creates, thereby determining the innate constitutional characteristics of the genus that develops therefrom.

77. By the activity of their inherent qualities, these created monads become embodied in corresponding substance and organic structure. This process of embodiment includes changes that may extend through a long period of time. A monad is primarily of the mundane spirit substance, but by the slowing down of its life vibration it gradually becomes psycho-physical in nature and organic in structure. Its chemical constituents correspond to its spiritual qualities. Therefore,

the functional activities and organic chemistry of each primal form of life are determined by and are according to its inherent qualities. Throughout all nature the vital constitution of living organisms determines their chemistry. Changes in the life qualities of any living thing cause corresponding changes in its bodily substance and structure.

78. No two primal forms of life are identical in their inherent qualities; therefore, each develops functions and organisms peculiar to its nature.* But all are subject to the same general laws of formation from within according to inherent qualities as modified by environment. All created genera pass through what corresponds to the embryonic period, during which they undergo swift transforming changes, gradually becoming stabilized into types of more or less permanency.

79. The Creative Word.—"By the Word of Jehovah were the Heavens made, and all the host of them by the breath of His mouth. He spoke, and it was done; He commanded, and it stood fast." (Ps. 33: 6, 9.) A creative Word is more than a vocal sound. It is a Divine fiat that springs from the impulse of creative love, impelled by the omnipotent will for the accomplishment of a specific work. It is one

* As previously explained, the activity of inherent qualities produces functions, and functions develop organs according to the qualities in response to environment. Therefore, primal genera having similar qualities, developing in the same environment, evolve similar functions and organs. Thus, primitive man and quadrumana, by climbing trees and subsisting mainly on nuts and fruits, developed hands and other anatomical and physiological characteristics of marked similarity; but such resemblances do not prove a common ancestry, or consanguinity. This matter will be explained in Lesson V.

of God's means of forming the worlds, creating their inhabitants, producing and destroying according to His purposes.

80. The creative Word is employed by the eternal Son in speaking His ideals into existence, in changing mass into forms, and in organizing nascent vital-units into living entities. The essentials of the process may be illustrated thus: a father has an ideal that he wishes to communicate to his son; he expresses the thought-form in a word; the word produces a corresponding ideal in the mind of the son. If the impression is sufficiently definite and strong, it takes permanent form in the boy's soul and is eventually embodied in the chemistry and structure of brain-cells. It thus becomes a living organic reproduction of what was in the father's mind and brain. The spoken word was the means of its creation. The same effect might have been produced in a thousand boys simultaneously as easily as in one: likewise, the creative Word of God reproduces His ideals in the receptive Spirit, causing the assembling and correlating of Spirit-vitalets into entities, which become the means of creating corresponding monads in the mundane spirit. These, becoming embodied in substance, produce living organisms corresponding to the Divine ideal. A creative Fiat may form few or millions of Spirit-entities. These entities reproduce their kind in monads according to the receptivity of the mundane spirit. Therefore, the beginning of a genus may be one or many, and the period of its coming forth brief or extended.

81. Creation and Development.—Creation is primarily a spiritual process: evolution is the development

of that which is created. The spiritual creation is first a concept in the mind of the Creator; then the concept is actualized in Spirit. A concept may be as quick as thought, or may mature gradually. It may represent the creation of a vast system or of a new genus. A spiritual concept of a genus may be created in monadic form in a moment; but the development of the inwrought qualities into functions and psycho-physical attributes, and the embodying of these in corresponding life and substance, or living organisms, and their development to where they attain the functional and physical perfection of the Divine ideal, or fulfill the purpose of their creation, may require epochs of time and the functional activities of millions of generations.

82. The six creative days referred to in Genesis were not, as some have supposed, vast epochs of physical phenomena, but comparatively brief periods in which were produced the spiritual realities that are back of what was later embodied and evolved in organic forms. The embodying process is fast or slow according to conditions. Much depends upon the nature of the creation and the state of the substance in which it is to be objectified. During the plastic, formative period of a planet, spirit-creations are objectified in a few hours, which at a later period would require centuries. As in the development of an embryo, marvelous changes take place in the first few days, but later modifications are comparatively slow; so in the history of all primal genera, the early stages of development were phenomenal; changes were wrought in a single generation greater than in many generations at a later period.

83. No genus manifests all of its inherent qualities from the first. At its beginning a few are dominant, others recessive. Through functional activities, recessive qualities become dominant; by these interior changes, external modifications may appear without any change in environment. Both individuals and species develop new traits from latent qualities. Differentiation of primal genera into species occurs mainly before functions have become permanently fixed in organic structure; hence widely different species may spring from a common genus. The members of related species may manifest different constitutional traits, due to different recessive qualities becoming dominant.

84. Primordial life was not only intensely swift in its changes from interior causes, but was correspondingly sensitive and susceptible to external influences. It was moulded and specialized by forces that would now produce only imperceptible effects. All nature is slowing down. This is why no fact or condition as now observed can be taken as a criterion for measuring things that were, or time required for a given change in the early stages. Even in the inorganic kingdom, mighty changes were wrought in brief periods by forces now minified. As in the shrinking of the earth's crust and consequent upheavals of ocean beds, the subsiding waters caused the formation of hills and ravines, cañons and channels in the soft mud, which eons of frost and heat, falling rain and running streams could not produce in the stone and earth formed from this mud; so the early life-plasma permitted of vital and organic changes in a few generations that would now

require thousands of years and hundreds of generations.

85. The Reproduction of Life.—Spiritual entities that serve as archetypes in the creation of natural genera have the biune, father-mother, principle of Being, which is reproduced in the monad. This created sex principle, which is spirit, is the carrier of the inherent characteristics of a type. It persists as the undying seed, or stream of life, throughout the age to which it belongs, as that from which generations arise, and from which they inherit their constitutional qualities. By the polarization of the biune sex principle, a new center of life is engendered, which is a reproduction of the parent and a carrier of the original germinal life. Every monad, like its spiritual archetype, is biune, male-female in one. But through the specialization of functions, the principle of sex becomes differentiated in the members of a species, eventually dividing them into male and female. Each retains both principles, but has one dominant and the other recessive. It is this dominance that determines the sex of an individual.

86. The great fact to grasp is that *Life is Spirit in manifestation.* The germinal carrier of all life, in both the spiritual and the natural kingdoms, is spirit. *No form of matter is any part of life.* Vitamines and chemical units in organic union form protoplasm; but the two are not identical or interchangeable. As all Life inheres in Being; so the principle of sex also inheres in Being and is perpetuated through generation. The reproduction of life is primarily a spiritual process of generating new germinal vitamines by which cor-

responding sometic vitamines are brought forth and organized into psychic cells, which, with their physical counterparts make up tissues and organs. Through this process the characteristics of the germinal life are inwrought into the psychic nature and the chemistry and structure of a body, making each new living organism a reproduction of its ancestors.

87. INCARNATION OF THE ETERNAL SON:—
(Prophecy)—"The Lord Himself will give you a sign: behold a virgin shall conceive, and bear a son, and shall call His name Immanuel." (God with us.) (Isa. 7:14)

(Annunciation)—"Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name JESUS. . . . The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." (Luk. 1:30, 31, 35)

(Fulfillment)—"The angel said, . . . There is born to you this day in the city of David a Saviour, who is Christ the Lord." (Luk. 2:10, 11)

The incarnation of the eternal Son is a part of the Divine plan for redeeming fallen man and re-creating him in the Divine image. The name, "Jesus" literally means, Yahveh-Saviour. It was given to the Christ-child because He was the manifestation of the Lord God, YAHVEH ELOHIM, as Saviour. The following brief statements will enable the student to mentally apprehend the essential facts pertaining to His incarnation and its purposes:—

(a) It is written, "A seed shall serve Him." (Ps. 22:23.) In former studies we have seen that Spirit-Life-units are engendered; that these engendered units embody qualities; that assembled, correlated units con-

stitute spiritual entities; that the nature of each entity is according to the qualities in its constituent units; that these Spirit entities become the archetypes and means of creating corresponding monads, which are the seed, or beginnings, of primal genera; and that a monad contains potentially all the qualities and possibilities of the genus developing therefrom. These related truths reveal the essential facts involved in the generation and incarnation of the eternal Son. Engendered by the Holy Spirit to be the expression of the Father, the spiritual archetype and resultant monad embodied all the qualities of Deity, was very God in miniature, having potentially all the attributes of the Supreme Being. The union of this Divine monad with the feminine human seed chosen to serve Him resulted in the inception of a Divine-human being, Son of God and son of man.

(b) "In Him dwelleth all the fullness of the Godhead bodily." (Col. 2:9.) A drop of sea-water has all the chemical constituents of an ocean; but it is limited as to volume and possibilities arising therefrom. The eternal Son incarnate was and is very God, complete and perfect in essence, qualities, attributes, love, will, and purpose; but He assumed limitations for the accomplishment of man's restoration. He demonstrated His power over the elements, natural and spiritual forces, life and substance, doing what only God can do. He was the fulfillment of the prophecies concerning the Messiah. He proclaimed His oneness with the Father and his pre-existence with Him in the Heavens, before the world was created, saying, "Before the world was, I AM."

(c) The incarnation of the eternal Son was progressive, beginning with the inception of the Christ-child, and concluding with the final anointing by the Holy Spirit when Jesus was baptized. The completeness of God's manifestation in any soul is in proportion to its capacity and receptivity. Jesus had by Divine inheritance the capacity to manifest all the qualities and attributes of Deity. He had through His human inheritance all the attributes and qualities peculiar to His human ancestors. As the united expression of both He was able to do the works of God as man.

(d) By the manifestation of His Divine nature, Christ-Jesus conquered Satan and overcame the perverse tendencies of the human nature within Himself. He achieved this victory for all humanity; but each Christian must appropriate it by faith to experience its efficacy. In Him the great mystery of at-one-ment with God is first realized. In Him, the living principle of Divine nature purified and spiritualized the human nature. His Divinity literally became the resurrection and the Life of His humanity, so transmuting it as to make it one with the eternal Son of God forever.

(e) In Christ-Jesus is revealed the whole process of begetting, spiritualizing, and re-creating man after the pattern of the archetype. In the Divine plan, Christ-Jesus becomes the nucleus of the developing spiritual Body. Every new Divine-human spirit begotten in man is a newly engendered center in the mystical Body of Christ, and He is the Life of every such member. His manifestation by the Spirit in the members of His

Body constitutes His larger incarnation and means of extending His Kingdom. This subject will be continued in Lesson VI.

88. Christ the Sacrifice.—When Jesus the Christ was born in Bethlehem of Judæa, He came as the long promised Messiah, the fulfillment of many prophecies and deferred hopes. He came with a mission great as the worth of a fallen race. He came to redeem mankind from sin and bondage, and to give Life and immortality to as many as would receive. He came to destroy the works of Satan and restore a defiled world to the original ideal. He had created it: He only had power to accomplish its restoration. He went about doing good, declaring the truth, healing the sick, forgiving sin, working miracles, and in various ways revealing the presence and power of the Most High. When He had laid the foundation of His Kingdom on earth, He offered Himself up, and was offered up of the Father, as the spotless Lamb of God slain from the foundation of the world. This supreme gift and expression of Divine love transcends human comprehension. What was achieved by this offering and the spiritual verities involved in Vicarious Atonement will be presented at length in another Lesson, but in this connection the following facts should be considered:—

(a) Since the eternal Son is the eternal Life, He only can give this Life to our race. Vital relationship with Him is primarily by His Blood. Whoever is not first cleansed by the Blood is not born of the Spirit, and therefore has not the Life of the Son of God.

(b) Man's redemption is through Christ-Jesus, the God-man. Belief in the cosmic Christ as a Being apart

from Jesus does not save, neither is regeneration experienced by believing in Jesus as only an anointed prophet. Only by accepting the Divine-human Saviour do we become partakers of His Life. Whoever denies in his heart that Jesus is the Christ separates himself from the plan and privilege of salvation. If God could have reclaimed and regenerated man without the incarnation and sacrifice of His Son, the humiliating experience and the tragedy of the cross would never have been. Since this was the only way, and God so loved the world that He gave His only Son to make the sacrifice, man must accept Christ-Jesus as a personal Saviour to become a beneficiary of the gift. (See I Jn. 4: 1-3.)

89. The Risen Christ.—The physical resurrection of Christ-Jesus demonstrated His power over that which goes down in death, and enabled Him to appear to His disciples as they knew Him. His resurrected body was transmutable at will into flesh, or into superphysical, invisible substance, which enabled Him to transcend physical laws and forces, enter and depart from closed rooms, and appear where He chose and as He chose. The capacity to do this will eventually be communicated by the Spirit to resurrected, in-Christed persons.

90. As High Priest and Mediator, Christ-Jesus is with the Father. He is the continual fulfillment of all that is promised through His vicarious atonement. He is our constant Saviour, our justification and our righteousness. In Him, we have paid the penalty of transgression, and become partakers of the eternal Life. In Him, love and justice are reconciled, and we,

the unworthy subjects of Divine mercy, are made worthy. In Him, we share the Divine inheritance and are made heirs of the Kingdom. How wonderful to be in Christ! How terrible to be out of Christ!

91. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." (Jn. 14:23.) This is a very precious part of the Great Mystery. Our Lord and Saviour is not only before the Throne as our surety and acceptable way of communion with the Father, but by the Spirit He and the Father are *with us,* IN US. By their manifestation we are made one with them even as they are one. Let us pray daily for love and grace to abide in this oneness.

92. CHRIST THE RESURRECTION.—"I am the resurrection and the Life. He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (Jn. 11:25, 26.) Christ-Jesus is literally the resurrection and the Life of all that are begotten of His Spirit. Resurrection begins with regeneration, when the human spirit, dead in trespasses and sins, is quickened and resurrected into the Divine Life. The quickened spirit vivifies the soul and the substantial etheric body, gradually changing them to correspond to the nature of the quickened spirit. The resurrection of the body has to do primarily with the substantial, etheric, functional body rather than its fleshly, perishable, ever-changing shell. This substantial body is physical, not psychical or spiritual. It is the surviving reality of the organic body. It is not affected by disease, or by mutilations of the flesh.

93. The substantial, etheric body is cast off at death, but remains in affinitive relation to the excarnate ego. When the time for reunion comes it is quickened by the Spirit and again becomes the vehicle of functional, objective activities. This new resurrection body is incorruptible and corresponds in character to the spiritual nature of the in-Christed ego. It is capable of performing all the functions of physical existence that belong to the new conditions, but it is not flesh. Being of the substance from which all forms of matter are produced, it may, by the activities of the Spirit, become chemicalized, in which state it has all the appearance of an organic body. In this materialized form, however, it is not subject to disease or destruction, neither does it grow old. It may be changed by the spirit into its higher or etheric aspect and become radiant, glorified.

94. The body of Christ-Jesus was not permitted to see corruption; for He was to reveal and demonstrate the fact of the resurrection of man, not simply as a disembodied spirit, but of man as he may eventually become after bodily resurrection in the Kingdom of Heaven on earth. The fact that Jesus had the same flesh after His resurrection that He had before is not designed to teach that the flesh of all men shall be raised, but that the substantial body with which they are raised shall be capable of assuming their former organic state.*

* Contradictory beliefs concerning bodily resurrection are largely due to a misapprehension of the constitution of man and the etheric, permanent character of the true body. The fallacious concept that flesh and blood constitute man's body has betrayed many. It is evident that this could not be the resurrection body; for it is changing continually. Much of the flesh we now have has been

95. The eternal Son in His larger incarnation in humanity repeats in a measure the phenomena and experiences of Christ-Jesus. What He was in this Divine-human aspect, in-Christed man eventually becomes. The resurrection of the etheric body as the vehicle of objective expression is part of the great expedient for restoring man to the Divine ideal. To make the restoration complete the mortal spirit must put on immortality and the corruptible flesh give place to incorruptible substance; wherefore the teaching that at His coming they that are yet in the flesh shall be quickened, changed in their atomic structure, that they may be thus transmuted, resurrected in their bodies into the Divine Life of the Body of Christ, and partake of His nature in the new age. (See 416 [d].)

96. THE COMING OF THE KING.—The eternal Son revealed through prophets, signs and types that He would come as the Messiah, the Redeemer of mankind. When He came, fulfilling the prophecies and promises, He confirmed what had been given through prophets relative to His coming again to set up His Kingdom on earth and reign as King of kings and Lord of lords. The return to earth of the ascended Lord is a part of the plan of man's salvation and the world's redemption. Heaven and earth are subject to this plan. All the powers of Hades and the forces of evil cannot prevent its realization. HE IS COMING. God's word cannot fail.

formed within the last year, and none of it has been with us more than four or five years. If we were thinking of the resurrection of the flesh we might say, "With what flesh shall I be clothed, my baby flesh, my mature flesh, or my old age flesh?" Bodily resurrection does not mean flesh resurrection; for flesh and blood do not enter the Kingdom of Heaven. (See I Cor. 15:50)

Old things SHALL pass away, and all things SHALL be made new.

97. The coming of Christ is first into the hearts of believers by the Holy Spirit; second, by the personal return of Jesus to claim His own. As in the individual, so will it be in the Kingdom: the spiritual Life qualities of the eternal Son will become manifest from within, controlling outward activities. When all conditions are fulfilled He will come in person and exercise His authority through a consecrated constituency, compelling the obedience of sinful, rebellious humanity. Either in adoration or in subjugation *every knee shall bow, and every tongue confess that Jesus Christ is Lord.*

98. Following a condition of apparent unity, the time immediately preceding the Lord's return will be marked not only by conflict of peoples, but by conflict of voices from within—voices of deceiving ones: devils will speak as angels of light, messengers of truth. Satan will have the ears of many, and more forms of error and diversity of opinions will obtain than at any other period in the world's history. The conflict of thought and purpose will be bitter and fiery, like the irritation and agitation in a good man's soul when Satan chafes and worries. The coming of the Lord will be followed by a state of Divinely made harmony, which shall cause men to have love one for another, and to be as brothers in the Kingdom of the Prince of Peace.

99. The time of the Lord's return depends upon conditions. He will come as one that arrives suddenly, unannounced though long expected. No one will be

conscious of His approach until He appears in the fullness of His glory; but many will have been assured that His advent was nigh. Those that because of sin know Him not will recognize Him as the Holy One and acknowledge Him to be the Son of God even as did the devils when He came as Messiah. His coming will be the beginning of a new age in which righteousness shall reign; wherefore, let us be prepared in heart to welcome Him; let us make ready the nations to receive their King; let us work with positive assurance of the fulfillment of the proclamation of the messengers to the disciples at Olivet: "THIS JESUS, WHO WAS RECEIVED UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE BEHELD HIM GOING INTO HEAVEN." (Acts 1: 11.)

GOD THE HOLY SPIRIT

LESSON IV

FOREWORD.—This Lesson includes additional facts pertaining to the Science of Being; a brief study of the Holy Spirit, His works and relation to the Church; the origin of evil and the activities of Satan; God's remedy for sin and the essential conditions for the coming of Christ-Jesus. This is the Holy Spirit's dispensation: the more we know of Him the better will we be prepared to coöperate with Him in His ministry. As we study this Lesson let us keep in mind that the ONE of whom we study is present.

SCRIPTURE READING.—"The earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God (Marg.) was brooding upon the face of the waters." (Gen. 1:1, 2) "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, . . . And Jesus returned in the power of the Spirit into Galilee." (Luk. 4:1, 14) "I will pray the Father and He shall give you another Comforter, . . . even the Spirit of Truth." (Jn. 16:16) "When He, the Spirit of Truth, is come, He shall guide you into all the truth." (Jn. 16:13) "Ye shall receive power when the Holy Spirit has come upon you." (Acts 1:8) "When the day of Pentecost was now come, they were all together in one place. And suddenly there came from Heaven a sound as of the rushing of a mighty wind, . . . And they were all filled with the Holy Spirit." (Acts 2:2, 4)

100. DIVINE PURPOSES.—In preceding Lessons we have been seeing God as the persistent spiritual Reality back of nature; seeing nature as primarily a mundane spirit, a universe of life, mind and motion; and seeing physical laws and forces, forms and substances as the material body of nature. We have mentally perceived that God is indeed in all, the Within of all, over all and through all, the Creator and Sustainer of all, and

that we in very fact live, move, and have our being in Him. Now if we can discern His purposes we shall be the better prepared to love Him and to live and work in harmony with Him.

101. All things were and are created and sustained for His expression and glory; yet not for Himself only, but that He may share His Life, love, joy, perfection and consciousness with His creations. It takes all that He has created to reveal and give expression to all of the Divine powers, qualities and attributes. All modes of motion and states in the formation of planets, systems, and their relation to each other, reveal various aspects of His power, wisdom and purpose. Each kingdom, order and species gives expression to qualities of the Divine nature not found in like combination and degree in others. Each individual member of a species has a part in the revelation and expression of God. To the degree that anything fulfills the purpose for which it was created is it *good* in the sight of God.

102. Man was created to be the expression of the Divine will, love, intelligence and consciousness; to manifest this righteous nature in relation to his fellowmen and toward the lower orders of life, that the goodness of God and the wisdom of God might fill the earth and accomplish the purposes of God. Had man fulfilled his mission, he would have attained to the Divine ideal, and been the trusted protector of lower orders of life. To the degree that regenerate man receives and expresses the Divine Life and nature is he perfected, and God glorified. Seeing this truth, living to this purpose, exalts and ennobles every righteous activity, makes sacred every normal human relationship, and

gives to every soul a goal that should inspire persistent effort and awaken real heart interest in the progress of others.

103. God the Holy Spirit.—The Paraclete, called the Holy Spirit, the Spirit of Truth, the Spirit of God, the Advocate, and the Comforter, proceeds from and is the expression of the Father and the Son. He is personal in the sense that He always manifests the qualities and attributes of a person. His personality becomes perceivable only when united with a person or center of life. He acts in and through instrumentalities, assuming such limitations as serve His purposes. He speaks inaudibly in the human heart, audibly only with the voice of another. He is never to be thought of as a distinct individuality who might be sent as a messenger apart from Christ or as one capable of independently abiding in man; but rather as the personal manifestation of God with us.

104. God achieves through direct contact with objective nature, through natural laws and forces, agencies and personalities. All such contact is by the Holy Spirit as the outshining radiance of the Father and the Son. Going back to the illustration of the poker: (III: 68) the heat represents the Father; the poker, the agent of the heat, represents the Son; the radiating heat itself, that which is sent out and is in contact with the atoms of the wood and accomplishes the burning, represents the Holy Spirit. As the radiant heat is continually sent out, and by its activities perpetuates the combustion; so the Spirit is continually outshining, perpetuating the execution of the Divine will and purposes. In cosmic creation, in generation, formation

and perpetuation of all things, the Holy Spirit bears this relationship to the Father and the Son and to all creation.

105. A more perfect illustration of the vital relationship and functional activities of the Trinity is found in the spirit, soul, and functional activities of man: man's power is primarily in and of the spirit; an impulse arising in the spirit in response to some external appeal is coördinated into a thought-form, a purpose, and a plan of execution in the soul; this individualized, concrete concept is now given expression in functional activities in connection with psychophysical energies resulting in action through nerve and muscle. Likewise, all power is in and of Being: specific impulses come forth as manifestations of the Father's will; they are correlated, individualized, given concrete creative form in and by the Son; these spiritual realities from the Father and the Son are given expression in and by the Holy Spirit, who manifests within all nature. By His expression in conjunction with psychic and physical forces, He brings forth the equivalents of the spiritual ideals proceeding from the Father and the Son.

106. From the foregoing illustration, we see that the Holy Spirit is God at work, God in immediate personal contact with all, within all, and through all. He is the over-brooding Spirit in generative processes, the immediate actor in creative activities. When the eternal Son was to be incarnated, the Spirit as the expression of the Father was the means of begetting the Christ-child; later, of enduing Him with power; and of raising Him up from among the dead. After the

Son's ascension to the Father, the Holy Spirit became manifest in power as the expression of the Divine will in convicting and converting mankind, in making the sacrifice of Calvary effective in individuals, in communicating the consciousness of forgiveness to the penitent, in cleansing hearts and engendering new spirits, and in giving Life, grace, aspiration and inspiration to the children of God. *He is the expression of Divine immanence.*

107. When the Holy Spirit is manifest as the Breath of God, or as that with which Christ baptizes, we gather the idea of volume, quantity, diffusion—something corresponding to air. But this concept is misleading; for the manifestation following such baptism is that of a person. It is as though Christ-Jesus had come to abide with the disciple. The Spirit expresses love, speaks within, inspires, teaches, and accomplishes various works of grace possible only to a person.

108. The One in Many.—The Holy Spirit in regeneration engenders a Divine Life-center in union with a purified human spirit, and manifests in this new creation as Christ, thus producing a Divine-human spirit. In this form of expression He is personally present in millions simultaneously. This presence is as complete in each individual as it could be if limited to one. As the sun causes a miniature sun in the heart of every exposed dewdrop, and as each dewdrop has all of the sun it could receive were it the only dewdrop; so the one God manifesting His Spirit as a generative center in every regenerate soul, gives to each His Life and nature to the full extent of a soul's receptivity and capacity for expression.

109. When the Holy Spirit comes to abide in regenerate man, as at Pentecost, He conjoins with and comes into expression through the Divine-human spirit, enduing it with power and communicating various gifts. He accomplishes various works of grace, such as healing, strengthening, purifying, spiritualizing and teaching. He inspires holy aspirations, hatred for sin, and love for God and man. His presence may reveal only Himself, or may include the consciousness of the Father and the Son, but not two simultaneously; for in fact, and in momentary expression in human consciousness, They are not three, but one. What appears as such is a personal aspect of the One. Wherever one personal aspect of the Trinity is manifest, the other two are potentially present. Many have experienced this triune Presence. Some have repeatedly communed with the Father, and again with the Son, but more frequently with the Holy Spirit. These precious experiences prove the literal fulfillment of the promise: "We (the Father and I) will come and make our abode with you." (Jn. 14: 23.)

110. The personal presence of God simultaneously with many individuals is difficult to apprehend because of our accustomed association of personality only with individuality. This is not true of Deity, for He who is one manifests Himself in many. Therefore, we should not think of the Spirit of the Father, and the Spirit of the Son, and of the Holy Spirit as we think of the spirits of Paul, Peter, and John; but think only of the one Spirit of God as coming into expression in various personal aspects according to His purposes. The only permanent bodily form of God ever revealed

to men or to angels is that of the Lord Jesus Christ. Those who have seen Him have seen the Father.

111. How God Teaches.—"No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (II Pet. 1:21.) All knowledge of spiritual verities is first given by revelation. No one has the capacity to perceive spiritual facts and laws, or to receive Divine instruction, but by the ministry of the Holy Spirit. In teaching the Spirits employs three general methods:—

(a) The most common way is to call to mind in a disciple such texts of Scripture as convey a needed lesson. He illumines obscure and incomplete teachings, and reveals the significance of parables, figures and types. He applies texts to individual requirements. He animates the truth, thus making it a living Word.

(b) He speaks with an inaudible inner Voice, counseling, admonishing, encouraging, instructing and assuring of His presence and purposes. He always speaks in the first person, whether as the Spirit, as the Son, or as the Father. His speaking may be but a word, or sentence, or it may be an extended communication, with converse of questions and answers, or giving explanations. In teaching He makes known a new truth by connecting it with something already familiar, using known facts and experiences as illustrations of corresponding spiritual realities. The speaking of the Spirit from within is perceived in ever varying degrees of clearness from vague impressions to definite, clear, strong wording. This latter form is usually heard only when one is silent—mentally, emotionally and volitionally STILL—so that there is no

resistance; but it may occur in the midst of intense mental and even physical activity. By practicing waiting in this stillness, with loving devotion, any regenerate, Spirit-baptized person may receive impressions in the heart, and usually hear the inaudible voice. Such practice enables the Spirit to manifest His presence and communicate Divine consciousness.

(c) Such things as cannot be communicated by the Scriptures, or by speech, are experienced by the Spirit of Truth in a disciple's consciousness. This method is used in revealing the deeper mysteries, such as the atonement, regeneration, and various works of grace. It conveys an understanding equivalent to that produced by living through, being a part of, an event. By this means vital processes and clear visions of past or future occurrences and conditions are made as real to consciousness as though the disciple had actually lived through them. (The 22nd Psalm is an instance of this form of teaching.)

112. Limitations of Revelation.—Divine revelation is always fragmentary according to God's purposes, human needs, and the limitations of the instrumentality through whom it is received. Human capacity, however supported by Divine grace, cannot receive all that the Spirit has to teach, or see clearly all that He would reveal. Human language is inadequate to communicate spiritual knowledge; therefore, no all-inclusive, inerrant revelation can be recorded. But God, by His Spirit, can and does so meet human limitations as to make plain such things as His children should know to conform to His will.

113. Divine revelation is progressive. New facts

are given from age to age according to human needs and capacity to receive. The Holy Spirit is ever seeking to communicate the Divine love, will, wisdom and purposes. He succeeds only to the degree of man's receptivity. Capacity to receive is a gift of grace: we become attuned to God through perfect love. God speaks in the heart, but His converse with man is not limited to chosen individuals. His outgoing thought is rather like the messages from a great wireless, which may be received by all instruments keyed to the one sending. The Lord's thought-forms and volitional and emotional impulses tend to produce corresponding ideals and impulses in mankind. Every form of life is more or less susceptible to the activities of the Divine Mind. Physicalized consciousness, selfish purposes, inwrought evil and sin, insulate people from Divine influences. Those who are in Christ and living as centers of Divine love receive, not because of Divine partiality, but because of their susceptibility.

114. The Meaning of Pentecost.—Eternity alone can reveal the full significance of the spiritual outpouring at Pentecost. It is linked with Calvary for the fulfillment of the program of man's salvation and the world's redemption, and is no less vital. It was the beginning of the Holy Spirit's dispensation, the consummation of which will take place under the personal ministration and reign of the Lord Jesus Christ. To apprehend something of the relation of Pentecost to Calvary, to Christ and His Kingdom, we must understand the fact and the purpose of the two-fold manifestation of the Spirit: in one He engenders spiritual centers of Life; in the other He endues with power.

He bears this dual relationship to all Divine centers of manifestation, small and great. The spiritual Life had been engendered in the followers of Jesus: unitedly their newly engendered spirits constituted a nucleus of the mystical Body of Christ. On the day of Pentecost His outpouring was upon this nucleus for the enduement of power. Through the persistent manifestation of the Spirit in this mystical Body, believers are cleansed, regenerated and prepared to receive His ministry in other works of grace.

115. As Calvary was once for all, but must be individually accepted to become effective in a believer; so the Pentecostal baptism was once for all, but must be accepted and appropriated through faith by each regenerate soul to be experienced. Both regeneration and spiritual baptism have to do primarily with the Spirit's operation in relation to the Body of Christ. A newly generated center becomes a unit of that Body. Spiritual baptism is upon this unit of Christ; therefore, both are manifestations of God in increasing the Son in His larger incarnation. Scripture is explicit on this point: "And the same day there were added about three thousand souls." (Acts 2:41.) "And much people were added unto the Lord." (Acts 11:24.) "And believers were the more added to the Lord." (Acts 5:14.) Notice, *all additions are to Christ.* To apprehend the truth clearly, do not think of believers, but see the mystical Body of Christ increasing as does cell-multiplication in a developing organism. Each new cell is a manifestation of the one life, and is for the expression of that life: so is the growth of the spiritual Church.

116. We must grip the truth that Christ is the Reality, the Spirit and the Life of His Kingdom. His manifestation in mankind is symbolized by the grain of mustard seed that became a great tree, and by leaven hidden in three measures of meal that leavened the whole lump. (Mat. 13: 31-33.) The Holy Spirit is the means of extending the Life: "For as the body is one and hath many members, and all members of that one body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one Body." (I Cor. 12: 12, 13.)

117. Every form of life must have an organization for its growth, expression, and the accomplishment of its purposes. The objective, organized Church is necessary to the propagation of the spiritual Life and its expression in individuals, and in the extension of the Kingdom. But every believer should understand that uniting with a church avails nothing except he be united through regeneration with Christ; and that his membership is primarily with the mystical Body of Christ and not merely with a body of believers holding a like faith.

118. The Spirit and the Church.—The ministry and works of the Holy Spirit in the individual will form the subject of Lesson VIII. In this connection we shall consider briefly the relation of the Spirit to the Church:—

(a) He came at Pentecost to indwell, vitalize and empower the Church, making it the instrument of Christ's increase, expression and achievement on earth. He is God incarnate in the Body of Christ. He fulfills all the details of the Divine plan of man's salva-

tion. Jesus saves, but how? Through the ministry of the Spirit. It is the Spirit that convicts, converts, communicates saving faith, cleanses, regenerates, endues with power, instructs, inspires; in short, produces and matures a Christian. Whoever rejects the Holy Spirit and His ministry thereby separates himself from the whole scheme of redemption, regeneration and Christian progress.

(b) This is the Holy Spirit's dispensation. During this age the Father and the Son do all things in Him. Individuals and organizations can accomplish nothing distinctly Christian apart from Him. He is the strength of all that truly serve. He is the holy unction, power and presence that makes a man a preacher, a true oracle of God. He is the teacher, the advocate, and the only rightful authority in the Church. The early disciples acted as the Spirit moved, decided as He prompted, and conformed to His program. When the Church usurped the Spirit's authority in things vital, it became an objective organization dominated by human opinions, personal ambitions, and ecclesiastical decisions. To the degree that this change was experienced in individuals and organizations, was illumination, power and Divine inspiration lost. To perform their true functions, all Christian organizations must become instruments of the Holy Spirit.

(c) "God is a Spirit: and they that worship Him must worship in Spirit and truth." (Jn. 4:24.) True devotion is of the heart. Mental participation in ritual, song and sermon is helpful only to the degree that it awakens right emotions and aspirations.

When any part of a devotional service lacks the unction of the Holy Spirit, it fails of its true purpose. Music and devotional singing awaken and express praise and gratitude. In religious services, we must discriminate between art and worship: the former is commendable only to the degree that it expresses the latter. Unspiritual singing is as ineffective as unspiritual preaching. A religious service should be first of all a means of grace. The Holy Spirit is the giver of Divine favor, love, power, strength, encouragement and inspiration. Where He is not honored, men are not edified unto righteousness, neither is God glorified.

119. Satan the Adversary.—An understanding of the origin and nature of evil and its consequences is necessary to an intelligent concept of the plan of salvation and work of the Holy Spirit in executing this plan. A few brief statements from the Inner Teaching on this subject will serve this purpose:—

(a) There was no evil in the original creation, neither was there any necessity for a distinctly destructive principle in the Divine economy. There was no occasion for selfish activities or any form of individual or collective aggression to the injury or hindrance of others. Each order of life had its sustenance from the fruits of other orders without injury of any or destruction of kind.

(b) Evil had its origin in beings endowed with the power of purposeful choice, or free moral agency. By the abuse of this power, *i.e.,* the exercise of the will in opposition to the Divine will—the heart, or center of root qualities, was perverted. These per-

verse qualities gave rise to evil impulses that found expression in evil desires, purposes and actions.

(c) Perversion of heart qualities began in Lucifer, an archangel, who became the leader of rebellion among his followers. With his hosts he was cast out of Heaven. The fallen Lucifer became Satan the chief of devils, the adversary of the eternal Son, and the despoiler of the Divine creation in this planet.

(d) The devil-spirit is a product of sin: it originates in any being, man or angel, that wills in opposition to God's will. It increases in power with the perversion of the qualities and the expression of evil impulses. It therefore varies in individuals, but may become dominant, making one truly Satanic, completely sin-turned, a veritable devil.

(e) This spirit of evil resulting from sin acts like a ferment, producing perverse qualities in the germinal-life principle, which come forth as inherent, sinful tendencies. By this means human depravity persists from generation to generation.

(f) Inherent sin-tainted qualities make our race and all lower forms of life susceptible to Satanic suggestions, responsive to evil influences and prone to conform to the ways established by the prince of darkness.

(g) Satan ever seeks to control the human will. When one's power of resistance has been weakened by sin, sickness, intoxicants, drugs, gluttony, or hypnotic suggestion, one becomes susceptible to obsession by evil spirits. Obsession may be partial or complete, temporary or permanent, and produce various dia-

bolical effects both physical and psychical. Obsessing devils vary in size, power, and persistency; they all fear the name of Jesus Christ and are subject to the command of the Holy Spirit.

(h) The works of Satan are primarily in the mundane spirit, but extend throughout the psychical and physical planes of nature; so that all orders of life are more or less defiled and perverted. From perverse qualities come abnormalities, distortions, carnivorousness in animals, savage instincts and propensities, evil types of life, poisonous insects and plants, parasites, disease germs, plagues and other destructive agencies.

(i) In man, sin separates the human spirit from the Divine Life by destroying capacity to receive, thereby making spiritual death inevitable. Sin gives rise to subnormal and abnormal instincts, appetites and propensities, which come into expression as hatred, jealousy, bitterness, sensuality, avarice, malice, greed, vanity, fear, egotism, melancholy, selfishness, unbelief, anger and violence, mental and moral blindness, etc. These sinful, discordant emotions destroy love harmony and health. They give rise to perverse functional states. They result in inhibited nerve and blood supply, and produce toxic poisons that cause or make one susceptible to disease. Thus sin and Satan are seen to be *primal causes* of the evils that afflict mankind and the lower orders of life. The effects of sin have entered into laws and customs, economic and industrial activities, social and civic relations; so that there is no place in nature, no form of life, no human activity that is free from its defining influence.

(j) God's remedy for sin is not culture, evolution, or the outworking of the law of the survival of the fittest. By the law of heredity and the self-perpetuating tendency in all things, kind reproduces kind. Under this law Satan ever begets his own. Every form of life becomes the perpetuator of his brood; for evil is in the germinal carriers as a poison. The Divine plan includes redemption from the law of sin and death, purging from sin and its consequences, and the re-creation of all things after the original pattern. This process begins in man, but ultimately extends to all nature.

120. The Kingdom of Heaven.—The cosmic manifestations of Christ constitute the Kingdom of Heaven. In this larger expression, He is the persistent Archetype of the mundane spirit, the Creator of all things therein produced by Divine decree. Except for sin, all nature would have come forth as the objectified expression of the perfect spiritual reality, the fulfillment of the will and purpose of God in the eternal Son. The Divine purpose has not changed. The Kingdom of Heaven will eventually be realized on earth and throughout the sphere. Then shall all things be as they are in Heaven, manifestations of Divine love wisdom and power working harmoniously for the good of all.

121. In objectifying His Kingdom, the Lord employs means natural and supernatural, visible and invisible. Apparently insignificant occurrences may serve to shape future events of momentous importance. Even the wickedness and selfishness of men and nations may, by the alchemy of the Spirit, be

made to serve Divine ends. The Holy Spirit is continually executing the Divine plan. He is permeating mankind with Himself, ever inspiring true ideals and visions of a higher civilization. As man responds to these ideals, the Holy Spirit supplies the grace to make possible their realization. Out of the struggle between right and wrong, love and hate, Christ is gathering to Himself the constituency of His Kingdom. Whoever will may come; but all must be purified. What is not cleansed by the Blood cannot be born of the Spirit, and what is not born of the Spirit cannot enter the Kingdom of Heaven.

122. When the eternal Son came as Messiah to establish His Kingdom on earth, there was no spiritual necessity for its postponement. Ever since His entrance into Jerusalem His Kingdom and reign could have been realized at any time, had humanity met the conditions. Those that apprehended the spiritual Reality at the time of Christ's crucifixion expected His immediate return and the fulfillment of His purposes. This expectancy was the inspiration of hope, faith, courage, and missionary zeal, all of which declined with the postponement of His advent. From a decline in faith there was less of grace and spiritual power. Diversity of opinion caused discord and division of purpose, resulting in a Church that could neither fulfill the true mission of Christianity in the individual nor serve as the medium for objectifying the spiritual Reality. Through the "latter rain," (Zec. 10: 1.) the Church is being vitalized and spiritualized. The fruit of the centuries is ripening. The Spirit of the Galilean is becoming

world-dominant; for which cause all mankind should rejoice and praise God.

123. Preparing for the King.—There is now in progress by the ministry of the Holy Spirit a vast program for preparing humanity to receive the King of kings. It has for its object the fulfillment of the conditions upon which the Lord's coming depends. These conditions are not simply the fulfillment of prophecies, but are states of consciousness that must be realized in mankind. These states are: (a) that which comes from having heard the Gospel; (b) that which is realized in believers through the various works of grace by which they come into Divine consciousness, spiritual preparedness to receive the Lord; (c) that state of expectancy in unregenerate humanity that gives an awareness of the teaching concerning Christ's advent,—not necessarily an acceptance of the truth, but a knowledge of what His followers anticipate; (d) that understanding and conformity of believers who have died in the faith that will enable them to meet the conditions of the resurrection.* We that are in the Light, by coöperating

* Many that have passed on have false beliefs and wrong heart qualities arising therefrom, which must be corrected before they can of their own free will comply with the Spirit-Life program. For instance, if one passes out with the conviction that Christ-Jesus is not coming again, or that there is no resurrection of the substantial body, such error must be eradicated and the truth willingly accepted before one is prepared to choose and act in harmony with the Divine plan. There are many such on the other side, and they constitute a problem for those that are assisting in the preparation for the Lord's advent. No one is entirely free from error of thought and belief concerning the future Life; but such error inhibits progress only when it results in wrong heart qualities; then purification is necessary. Departed spirits do not come immediately into right understanding and relationship to the spiritual

with the Holy Spirit, may hasten the fulfillment of these four conditions. We have been given the Spirit that we might be instruments of His expression in the accomplishment of His gigantic task of achieving man's salvation, objectifying the Kingdom and making it ready for the coming of the King. We each have a part as great as our capacity; whoever fails to do his share hinders the work.

124. The spiritual battle between right and wrong extends through every relationship of mankind. The Holy Spirit is the ever-present, unseen power for making victorious the will of God and the mission of Christ-Jesus. To have a part in the great program of preparation for the Lord's coming, it is not necessary that we turn from our daily duties, but that we make them the means of promoting this program. Christ comes into expression primarily through individuals. Therefore, His coming should first be in the home, the shop, the office, the business, and the policies and purposes of organizations, institutions, political parties and governments. The Holy Spirit is with us, in us, to achieve through us this coming of the Christ. Let us live, teach and pray for an in-Christed humanity through which our Lord and Master may reign as King in every activity and relationship. Then shall peace and prosperity prevail; then shall the victory of Calvary be realized, and the Son of Righteousness have His reward in a new humanity.

Kingdom except they have been grounded in the truth before passing; but Divine love has provided for corrective teaching, and for the eradication of selfish and perverse qualities; so that none that are willing and obedient need be long in coming into the perfect way of Light and Life.

PART II

MAN'S ORIGIN AND NATURE

LESSON V

FOREWORD.—This Lesson is designed to present such facts relative to the origin, inherent constitution, psychology, present state and future existence of man as will prepare the student to understand the Gospel plan for restoring humanity to the Divine image. We shall avoid all unnecessary discussion of race history and the consideration of such subjects as are commonly treated in standard works on psychology and physiology.

SCRIPTURE READING.—"And God (Elohim) said, Let us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26) "God that made the world and all things therein . . . made of one (genus) every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." (Acts 17:24, 26) "In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam." (Gen. 2:7) "The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual." (I Cor. 15:45, 46) "Since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21) "To the wise the way of life goeth upward, that he may depart from Sheol (Hades) beneath." (Prov. 15:24)

125. THE ARCHETYPE OF MAN.—"What is man that Thou are mindful of him? . . . for Thou hast made him a little lower than Elohim, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands." (Ps. 8:4-6.) Notice, the Scripture does not say that man was made

as the highest of the animals, or a little higher than the animals, but a little lower than Elohim.* His gradation is from above. In preceding Lessons we studied the process of engendering Spirit-archetypes, which are the means of creating corresponding mundane spirit-monads. The archetypes from which the monads of lower genera are created embody two or more qualities; but the archetype of man included all of the Divine qualities, that future man might become the image and expression of God. Thus the Spirit-archetype of man was such as to forever separate him in design and constitutional qualities from the brute creation. He was designed to have dominion over the lower kingdoms of nature, and to be the medium of Divine love, Divine will and Divine intelligence to the lower orders of life for their protection and development. The human monad constituted the highest creation within the mundane spirit, but had no innate capacity to develop beyond the plane of perfected human nature.

126. MAN IN PROCESS OF BECOMING.—The history of each human being is an abbreviated, modified history of the race. As a child during its prenatal period is not an animal, but a human being in process

* Eloah, (singular number) coming into expression in the seven primal qualities appears as seven Spirits, (See Rev. 4:5) each of which assumes the characteristics of a personality. The Seven are spoken of collectively as Elohim, (Plural.) The Elohim coöperate in creative works; therefore, "Elohim said, Let us make man in Our image, after Our likeness." The angels, being manifestations of the seven Spirits, are sometimes referred to as of the Elohim. Thus, the King James version says, "Man was created a little lower than the angels." The revised version reads, "a little lower than God." (Marg. "Elohim," or "gods.")

of development; so the race during its corresponding period was not animal, but man in process of evolution from created monad to maturity of type. During this period functions were produced and organs developed for their expression; mentality was instinctive, subjective and sub-human, but gradually became objective through sensory reactions and the perception of objective phenomena. The qualities that give rise to man's spiritual nature and rational mind were dormant.

127. "Jehovah God . . . breathed into his nostrils the Breath of Life, and man became a living soul." (Gen. 2:7.) "The Spirit of God hath made me, and the Breath of the Almighty giveth me Life." (Ps. 8:5, 6.) When the race reached its maturity of type, its dormant qualities were quickened by the inspiration of the Divine Breath, resulting in self-consciousness, rational intelligence, and the capacity to receive Divine commands and exercise free moral agency. This receiving of the Divine Breath and resultant birth into rational consciousness completed the creation of man as a human being. This spiritually quickened humanity constituted the Adamic race. They were called sons of God and were the realization of the archetype created a little lower than the angels. They were innocent in relation to moral law, children in mind and character. They were at the threshold of conscious self-determining activity, capable of immeasurable mental and spiritual growth.

128. As a child must be instructed as to what it shall and shall not do, that it may act aright, yet ex-

ercise its intelligence and free moral agency, without which it could not grow mentally or morally; so man was instructed as to the purpose of his existence and duties in relation to the lower creatures. He was given laws for his guidance and protection, the fulfillment of which was necessarily left to his intelligence and volition. When he exercised his will in opposition to the Divine will, he violated the law of his being, and destroyed his capacity to receive the Divine Breath, which resulted in spiritual death. After man's fall, he was not simply unmoral as before his quickening, but immoral, consciously guilty of having violated Divine law. He not only lost his newly acquired powers, and his dominion, but became subject to the law of desire and the seductive influence of Satan.

129. Inspired Wisdom.—Before sin destroyed man's capacity to receive Divine inspiration, there was a body of holy men and women, composed of an equal number of each, chosen from among those quickened, who were the pure expressions of truth and love. This body became the instrument of the Lord in receiving Divine wisdom experiencially and imparting it as living Truth to mankind. The knowledge thus received related primarily to spiritual realities,—God and His manifestations. It also included knowledge of cosmic laws and forces; the relation and influence of planets over one another; the origin and nature of primal genera, including man; also hygienic, social, and civic laws, religious rites, precepts, commandments, means of experiencing forgiveness of sin, and methods of attainment under law. As long as this

body remained intact, a true spiritual center, it was capable of continually receiving Divine revelation and exercising dominion and spiritual power over nature.

130. This Divine wisdom was embodied in descriptive, self-defining symbols, or word-signs, which became the root words of the Sanskrit, Hebrew and other ancient languages. Through sin and the consequent dissolution of the holy body, the power to receive inspired wisdom was lost; but such as had been received became the heritage of the race. Various orders, or brotherhoods, were formed to perpetuate different phases of this wisdom; but no longer vivified with spiritual Life and Divine inspiration the Truth soon became corrupted: the "Creative Word" was lost. With the descent of man into mental and moral blindness, Divine wisdom was misinterpreted, perverted, adulterated, and lost to the race except in so far as fragments of it became embodied in allegories, symbols, tribal customs, laws, traditions, religions,* and secret orders.

* The story of Genesis, the creation of the first man, Adam, or Manu; his temptation by Satan, fall and expulsion from the Garden of Innocence, has been told in many allegories with various shades of meaning. All peoples have traditions of a golden age when man was pure, innocent, and on speaking terms with God. All have fragments of inspired superhuman knowledge. All ancient religions include certain fundamentals that reveal a common origin. The story as recorded in the Bible was given to the children of Israel after their exodus as a foundation for the new life into which they were entering. It was put in simple form for the child-like minds of people emerging from four hundred years of slavery. It had to do mainly with the history of Israel's ancestry and Israel's relation to the rest of mankind and to God. But it contains fundamental teaching for all peoples.

131. Progressive Degeneracy.—All mankind did not receive the Divine Breath at the same time, but each individual when ready. All that were quickened did not sin at the same time, but eventually sin and death came upon the whole race. The descendents of fallen man partook of the sequences of sin through heredity, a state that obtains among all peoples unto our day. In man's fallen state, the qualities with which he was endowed for the expression of the Divine character, by perversion became the instruments of Satanic nature and diabolical impulses, which found expression in cruelty, cunning, deceit, and wanton savagery. Satan, persisting in his opposition to the eternal Son, malignantly seeking to destroy creation, intensified the wickedness of man's heart to where the violation of natural laws resulted in monstrosities that may not be described. During this age of vileness, all nature became perverse, and a decree of destruction was sent forth against every living thing except those chosen to survive as the seed of a new age.*

132. Mixing of Races.—The various pre-Adamic races differed widely, both physically and mentally. Remnants of some of these still exist; but most sub-

* "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and everything that is in the earth shall die." (Gen. 6:12, 13, 17) "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and creeping things, and the fowl of the heaven; and they were destroyed from the earth." (Gen. 7:23)

human and animal-like peoples of the present day are the products of degeneracy and do not represent a state through which normal man has passed. Men of the Adamic race took wives from among the unquickened pre-Adamic races. This crossing resulted in a mixture of human and sub-human characteristics, the hereditary effects of which are more or less potential in all peoples.

133. The history of man relates primarily to the coming forth of inherent spiritual qualities, and is not fully revealed in objective life activities or in bodily structure. The facts of anthropology, archeology and ethnology relate mainly to fallen man and to sub-human and degenerate races, and, therefore, do not reveal the spiritual nature of man. The evolution of the human race has not been a direct line of ascent, but rather a succession of ever varying, rising and receding tides, each of which left little trace of what had been gained. The buried cities of ancient civilizations reveal an advancement in the arts and sciences that in some respects surpasses that of the present. Ancient magicians and thurmaturgists attained a proficiency in the exercise of mind forces exceeding that of modern psychologists and psychotherapists. We have no religious leaders with the prophetic vision and miracle-working power of an Elijah. Sensuality, gluttony, greed, and materialistic philosophies destroy man's mental and moral impetus and result in retrograde movements. Through the potentiality of Christianity, mankind is again on the upward way; but only to the degree that the Christ-Spirit of love, righteous-

ness and justice prevails will there be continuity of progress or endurance of what is gained.

134. Human Nature.—The constitution of man includes a spirit-ego, which is the animating, separable, surviving entity, the vehicle of individual existence and a lower, psychical and functional self. During physical embodiment the two are so united as to form one consciousness and personality. In undeveloped and in unspiritualized man, the lower self of instinct and desire is dominant. But as the ego develops or becomes spiritually quickened it becomes conscious of its superiority, *rightful supremacy and possibility of independent existence.*

135. The spirit-ego consists primarily of a life-center that gives rise to a number and variety of correlated qualities, from which come corresponding functions, instincts, propensities, faculties, emotions and sentiments, each of which comes into expression as a vital energy adapted to perform its part in the purposes of the whole. During physical embodiment, each function is related to and finds expression through an organ adapted to perform its work. Thus the eye is adapted to the function of seeing, the ear to hearing, and various brain centers to the objective expression of sensory and motor activities, and of the several elements of mind and character.

136. The spirit-ego is united with and embodied in psychic substance, thus constituting a living soul. The functional activities of the spirit produce the etheric body of the soul, and determine the chemistry and structure of the organic body. Spiritual qualities and functions are not manifested *by* the soul, but *in*

the soul. Likewise the soul does not come into expression *through* the body but *in* its substance, even as the quality of sweetness is in sugar.

137. Superphysical man has form and functions corresponding in a general way to his physical body, but adapted to the conditions of the psychic world. He has no perceptible weight, but is more substantial than the material body. Separated from the physical body, he retains his individuality, memory, intelligence, affections, volitional powers, and all the essential elements of personality.

138. The lower self of instinct and desire is psychophysical. The physical aspect is etheric and is the real, enduring, substantial body of life and form. This etheric body permeates and sustains the organic, material body. It is the persistent vehicle of incarnate existence, and continues after the dissolution of the flesh. (III: 92, 94, see 150.) It is the body that is raised when an excarnate soul is resurrected into objective life and consciousness.*

139. The functional life forms the connecting link between the instinctive man and his physical body. In each living cell of the organic body there is a form of life that corresponds to vegetable life, and

* The etheric body is strong, substantial and enduring. It is not affected by disease or by the death and dissolution of the flesh. It persists in a state of rest, or suspended animation, during the period of the ego's excarnate existence. It is related to the excarnate ego by affinitive unity. When the time for reunion comes, it is quickened by the Spirit, and again becomes the vehicle of objective expression. As a resurrected body, it partakes of the life and nature of the ego, and is the means of acquiring a chemicalized material body. But such a body, if regenerated, is not subject to disease, and does not grow old.

is the connecting link between vital action and chemical action, the ultimate agent in transmuting food elements into cell structure. These functional and vegetable grades of life in organic relation to their substantial counterparts constitute protoplasm—the living substance of the organic body. A large per cent of the organic body is dead matter, and serves as a shell and mechanical support for the living substance.

140. Considered as a whole, man includes in his constitution all grades of life, functions, and mental and physical elements found in nature. The connection and relation between the higher ego and the lower self are such that the conditions of each are communicated to the other. Likewise, the several functions of each are so related that whatever affects any part affects the whole man. Physical sensations are quickly registered in consciousness. Spiritual and higher psychical impulses react on the body, even affecting assimilative and chemical processes. (This subject will be more fully presented in Lesson XV.)

141. The Psychology of Man.—The mixing of philosophic psychology, physiological psychology, commercial psychology, "new thought," and the various branches of psychotherapy, has served to produce a confusion of terminology and ideas that is bewildering to the uninitiated. We shall not attempt to untangle this maze, but will limit our studies to the statement of a few facts that will aid in understanding mental processes.* The central vital flame of

* For a concise statement of the principles of old and new psychology and the elements of mind and character; how they

the spirit-ego gives rise to three primary mental energies: will, or volitional energy; love, or emotional energy; and thought, or intellectual energy. Each of the three in functional expression is differentiated into several, producing in all some forty-five or more distinct elements of mind and character. These elements are permanent, inherent parts of the ego. But during physical embodiment each is related to and comes into activity in a brain center, the functional power of which is the measure of the objective strength of the element. Each element has two states, active and passive, dominant and recessive. Some are inherently stronger than others; but strong elements may be recessive in early life, so that they are little manifest and appear as subnormal, but when awakened and trained may become dominant. Therefore, one's mental aptitude or disposition may undergo successive changes through the development of latent powers, even when there is no corresponding cause in one's environment. The several elements combine in an endless variety of ways, producing the various capacities of perception, memory, imagination, reason, moral sentiments and volitional powers.

142. Elements of mind and character functioning in the brain produce the objective or conscious mind: functioning interiorily, independently of the brain,

combine in individuals and are modified by temperament; how to cultivate or restrain all the various elements; how to estimate their strength and their influence on character, together with suggestions on mind processes, character reading, self-control, and methods of attainment, see, "Human Nature Studies," published in the Author's book, "The Psychology of Success."

they constitute the subjective, or subconscious mind. In regenerate man, the activities of the Holy Spirit in union with the human spirit produce a spiritual, or Christ-mind, which is primarily subjective, but registers to a greater or less extent in objective consciousness. The three may be thought of as the outer, or objective mind; the inner, or subjective mind; and the innermost, or super-conscious, Christ-mind.

143. Stimuli from the senses and impulses arising from subjective mind activities come into objective expression through brain functioning. As music is composed of a succession of harmonized tones; so impulses of thought, feeling, sensation, emotion, volition, imagination, sentiment and aspiration, following each other and coördinating in continuous action, produce the objective mind, or stream of consciousness. When all mental impulses cease functioning in the brain, as during sound sleep, the objective mind ceases. But not so with the subjective: its vital and mental processes go on with increased energy while the brain is at rest.

144. The moral sentiments, such as conscience, faith, hope, benevolence, reverence and spirituality, belong *exclusively* to the higher ego, and have no equivalents in the lower self. There are physical functions, instincts and desires that belong exclusively to the lower nature; but the senses, the powers of perception and memory, the elements of self-preservation, ambition and construction, the emotions, affections and volitional qualities are manifested in both the higher and the lower natures.

145. A large part of mentation is subconscious.

The ego is ever at work subjectively, whether there is corresponding brain functioning and objective consciousness or not. Subconscious activities include every form of thought, feeling and volition. Their products come to the surface of consciousness as impressions, desires, affections, aspirations, sentiments, ideas and ideals, ambitions and motives, plans and purposes. On the plane of consciousness, these subconscious products are scrutinized, judged, and acted upon by purposeful choice. The subconscious is ever proposing, the conscious is ever disposing of what is proposed, yet the two are but the inner and the outer expressions of the one.

146. The relation between the subjective and the objective expressions of the ego is such that the state of each affects the other. Strong, clear, objective impressions, thoughts, feelings and volitional efforts react in the subjective. Mental images and emotions both good and evil sink quickly into the subconscious self, become embodied in the soul and modify its character and subsequent thinking, feeling and acting. They grow like seeds in a fertile soil, and bring forth their kind in impulses and imaginings.

147. Sometimes the subjective self becomes like a spoiled child—irritable, fault-finding, hyper-sensitive, fear-full, morbid, given to vain imaginings, jealousy. envy, etc. Such conditions may be due to poor digestion, over-strained nerves, or other pathological causes. Again, they may arise from perverse character qualities. Whatever the cause, it should be removed, and the morbid impulses controlled and supplanted by the positive expression of their opposites.

Strong, persistent right thought, right love, and right volition, will soon cause the coming forth of normal, wholesome impulses. The law is, OVERCOME EVIL WITH GOOD.

148. As before stated, the stream of consciousness is formed from the union of objective impressions coming in through the senses, and subjective impulses from the higher or the lover nature, and the thinking, feeling and willing that their combined action produces. The higher spiritual, moral, and humane sentiments, particularly devotion and Divine love, pour their influence into the stream of consciousness, tending to make it conform to their ideals. But these are met by selfish impulses, carnal desires, perverse appetites and passions, which make war upon the ideals from the upper court. Between the higher and the lower natures there is an irreconcilable conflict. The field of battle is mainly in the subjective, but the effects of the conflict rise to the plane of consciousness, and the supreme judge—the God-given power of free moral agency—decides which shall be the victor, which shall rule in conduct and character. If the supreme judge CHOOSE that the noble impulses shall rule his soul, then Divine grace makes his choice effective. But if the judge gives assent to the wicked impulses, the evil one supplies the force to make them victorious.

149. The elements of human nature serve as instruments for the expression of forces both good and evil that transcend man. The soul in its normal state stands, as it were, between the spiritual and the material, endowed with the power to choose which way

it shall face. It partakes of that which it mirrors. Facing inward toward the spirit, it becomes susceptible to God. Facing outward toward the body, it is amenable to the desires of the flesh and the suggestions of Satan. If one continues to respond to evil, Satan's influence becomes hypnotic, eventually destroying the freedom of the will. But by centering the affections on things holy, the ambitions on ideals worthy, one becomes psychologically adjusted for true progress. Whoever has the wisdom and the grace to continue in this attitude will find all things, joys and sorrows, successes and failures, achievements and disappointments, working together to his highest good.

150. Continuity of Existence.—The present earth life constitutes but a small part of the age-long period of individual conscious existence. To rightly interpret the purposes, possibilities and responsibilities of life, we must consider its continuity after the change called death. Separation from the physical body does not destroy any of the essentials of personality; form and function, mind and character persist. The psychical and spiritual planes (II: 49-52) of our sphere constitute the abode of excarnate spirits, and give ample opportunity for future growth and use of all the higher powers. Continuity of progress is possible to all except such as are confined to the nether plane by the wickedness in them. Progress is fast or slow according to one's understanding, heart qualities and righteous purposeful efforts. No one, however highly evolved, can enter the Heavenly state except through regeneration and other works

of grace. There are *many ways of approach,* but only *one Door* to the Kingdom, even Christ Jesus.

151. States of consciousness in the life beyond death are as varied as the peculiarities and conditions of mankind. In the early stages of excarnate existence, many sleep, and are wholly unconscious, which state may continue indefinitely: others are somnambulistic; still others are awake and active. All are more or less deceived by what they perceive, or think they perceive. What appears to be substantial forms of things familiar may be only subjective memory pictures; or they may be the symbols of states of consciousness. Thus, a witnessing disciple being taught by the Holy Spirit was caused to descend in consciousness to the lower levels of Hades. The experience was like going down into a deep, dark, superheated cave filled with noxious gases. The inhabitants of this under-world were in various degrees of torment. Having witnessed the sequences of individual and race wickedness, he was taken upward through the psychic world to Paradise, where he saw the wondrous beauty and glory of this realm of Light and Life, and witnessed the sequences of grace and the state of the redeemed. In both Hades and Paradise everything seemed as real and tangible as corresponding phenomena appear on the earth. When the experience was over, he was told that what he had witnessed represented extreme states of consciousness into which persons enter according to their heart qualities and relation to God. This does not mean that Hades and Paradise are simply mental images,

but that the realities of both represent corresponding states of consciousness.

152. The first plane of the psychic world receives the disembodied souls of all peoples, ages, classes and conditions. It is where all first become differentiated, directed and impelled toward the levels and conditions that correspond to the state of their heart qualities. Uncivilized people, and the materialistic, earth-bound members of civilized races remain long in this plane. The wicked and the abnormal gravitate to its nether part, where they enter conditions corresponding to the vileness of their natures. The momentum of dominant character qualities largely determines immediate future states.

153. Those in Christ—under grace—come to their new inheritance in Paradise. Those out of Christ—under law—are subject to the sequences of unforgiven sin. These sequences are not merely the fulfillment of exact justice; for being in Satan's domain, they may suffer out of all proportion to sins committed. This possibility of unmerited suffering is not in consequence of a Divine decree, but because of man's rejection of God's protection, and gift of spiritual Life. (This subject will be further considered in Lesson XX.)

154. Christians that have become spiritualized while in the body pass quickly through the psychic world and enter Paradise without perceiving or entering into the conditions of the lower planes; even as one traveling by night in a well lighted car does not take cognizance of conditions in the outer darkness. From lack of understanding and experience, many Chris-

tians must be purified through various works of grace before they can come into the Paradisical state.

155. As civil law gives to parents the right to endow their children by will, and to exercise legal authority in their behalf; so Divine law gives to Christian parents the power to exercise faith for their children, to the end that they are under grace until they reject such protection and through personal sin become guilty. If those that are thus under grace die while yet in innocence, they are taken into Paradise and brought up as Christians, eventually experiencing regeneration and the various works of grace. Children that are not consecrated to God through faith in their behalf are under the law of fallen man; but if such die while yet innocent of personal sin, they are protected from overpowering temptations, brought up in righteousness and inspired to love and trust Christ until they by choice accept or reject Him.

156. Life in the psychic and spiritual planes is persistent, but alternates between active and passive, work and rest, growth and inward quiet, or sleep. These alternating periods vary with individuals both in completeness and in duration. They serve the continuous requirement for alternate states in all nature. They correspond to and are an expression of the great universal law of giving out through action, and gathering in and storing up, or replenishing. Since the spiritual world extends throughout the whole sphere, likewise the psychical, and since man is within himself a miniature world, it is possible for a person, even while in the physical body, to enter temporarily into the states of life peculiar to any of the various

planes. The essential fact to bear in mind is that the continuity of existence means the perpetuation of individual experience under the law of cause and effect. As we sow; so shall we reap. The immeasurable harvest of happiness, usefulness, satisfaction, and association with all that is inspiring, beautiful and desirable awaits those that turn from the way of self and selfishness to the way of eternal Life in the Kingdom of God.

157. The State of Man.—"All have sinned and fall short of the glory of God." This statement is as true today as it was two thousand years ago. Christianity has inspired humane ideals, pure motives and noble purposes in millions; but the unregenerate heart of man is still perverse. Children born of good families, protected from all external evil influences, if allowed to pursue their own way, acquire vices and violate natural laws, thus revealing an innate depravity never manifest in normal animals.

158. Sin is the willful transgression of a moral law, the purposeful exercise of the will contrary to the Divine will. Sin persisted in, produces moral depravity: this transmitted by heredity becomes innate depravity. Therefore, sin has two aspects—willful transgression and innate depravity. The individual is not responsible for his innate tendencies to sin, but is the victim of them; even as a child born blind suffers the consequences of, but is not responsible for, the sin of its parents that caused the blindness. All that have reached the years of accountability have transgressed moral laws. None have kept all the commandments, especially the first,

to love God with the whole heart, mind, soul and strength; therefore, all are subject to the sequences of sin.

159. All laws both spiritual and natural inhere in Being. In their relation to man they are subjective and objective, within and without. We have seen that the constitution of man is not simply physical and functional, but is also psychical and spiritual. The laws governing each are within. The fulfillment of physical laws results in health, strength and growth. Likewise, the fulfillment of mental and spiritual laws results in mental and spiritual health, strength and growth. When one violates a law of health, weakness and disease follow, not because the law is written in a book, but because violations interfere with the vital processes by which health and strength are maintained. Likewise, when one violates a moral law, spiritual weakness or sickness is the result, not because the law is in the Decalogue, but because the action is devitalizing to the spiritual nature. As there are natural means for restoring the body to health and strength; so there are spiritual means of cleansing, healing, regenerating and restoring the soul to spiritual Life and health. The great mystery of how this is accomplished will form the subject of our next Lesson.

THE RE-CREATION OF MAN

LESSON VI

FOREWORD.—In this Lesson we are to study the mystery of Vicarious Atonement in its cosmic and Messianic aspects; the necessary conditions for becoming a beneficiary of the great expedient; the science of regeneration; and the union of the Divine Spirit with the human spirit, by which a Divine-human being is brought forth and sustained.

SCRIPTURE READING.—"Behold the Lamb of God, which taketh away the sins of the world." (Jn. 1:29) "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7) "It is the blood that maketh atonement by reason of the Life." (Lev. 7:11) "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (Thes. 5:9) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13) "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." (I Pet. 2:24) "Except one be born of water and the Spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew." (Jn. 3:5-7) "A new heart will I give you and a new spirit will I put within you." (Ezek. 36:26)

160. VICARIOUS ATONEMENT.—"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." (Jn. 3:16.) A perishing, death-doomed race! A forgiving, Life-giving God! Greatest of all mysteries, least understood, most important to Christians, Christianity, and humanity! Let us approach the study of this great expedient for redeeming and re-creating man in the Divine image, with the consciousness that we are on holy

ground. Vicarious atonement is the heart of Vital Christianity, the means whereby Christ accomplishes the restoration of His defiled creation. Every work of grace is conditioned by it and related to it. Without it the whole Christian program is a form without life or the capacity to produce life. When we grasp the truth and enter into the experience made possible through Christ's vicarious atonement, all else comes naturally; as buds, leaves and fruit come forth from the sap of a living vine. But if we fail here, all efforts are fruitless and all knowledge powerless to bring us into vital relationship with Christ. All Christ taught and did, all He has promised, all ministry of the Holy Spirit, all victories and supernatural works, all forgiveness of sin, all deliverance from the carnal mind and the works of Satan, and all assurances of eternal Life as heirs of God in the Kingdom of Heaven, avail nothing for us as individuals if we stop short of entering into the Life provided for us through Christ's vicarious atonement. Christianity will never come to its own, or accomplish its mission, until vicarious atonement is given its true place in teaching and experience. If the truth veiled in Calvary was generally understood, it would revolutionize the world's thinking and form the basis of a new philosophy and purpose, a new way of demonstrating healing, strength, purity, mind-power and efficiency, a new and more scientific educational system, a new social, economic and civic order, a new universal religion and means of realizing the Life, love and righteousness of Christ in man.

161. A Dual Sacrifice.—The vicarious atonement

of the eternal Son of God is dual, cosmic and Messianic. Christ is the primal source and giver of all life both spiritual and natural. His sacrificial offering is an expedient for carrying out the Divine purposes in creation despite the works of Satan and the sin of man. The cosmic sacrifice is for the healing, purifying and restoring of all things in nature: the Messianic is for the redemption, justification and restoration of spiritual man from the sequences of sin. The first is received without choice or knowledge on the part of a beneficiary: the second must be purposefully accepted in faith by a beneficiary. Both are made necessary by the willful violation of Divine law by self-determining beings. Both are constant as continuous maifestations of love and the gift of life. We shall study each separately.

162. Cosmic Sacrifice.—To apprehend the cosmic aspect of vicarious atonement, think of a vast spiritual sphere six and one-half times as large as the earth. See this as a creative center of the Son of God, in which a corresponding mundane spirit is produced. Within this a psychic world is created, and within this the psycho-physical world of life and substance, laws and forces is brought forth. In this primal creation there is no form of evil, no occasion for harmful, painful, destructive processes. The inorganic kingdom provides sustinence for the vegetable, and the vegetable for the animal, without injury to any. Everything is according to the Divine ideal, perfect in design and capable of developing to maturity of species without special providence. Hold this concept as the unperverted reality of our sphere.

163. In Lesson IV:119, we saw that men and angels were necessarily endowed with free moral agency; that by the misuse of this power, angels fell, and the self-deceived, rebellious Lucifer and his hosts were cast out of Heaven into the lower psychic world, becoming Satan and his legion of devils; that Satan, seeking to destroy creation, defiled the mundane spirit by perverting its forces and forms of life, betraying man to disobey God, and using man for the further perversion of lower genera. The cosmic sacrifice has to do primarily with the resisting and overcoming of the influence of Satan in nature.

164. Christ's cosmic manifestations are primarily in the mundane spirit. Therefore His gift of life, both normal and vicarious, comes forth in the units of mundane life, not as something apart from or transcending nature, but as the vital principle of nature. When normal life processes suffer injury or are interfered with, the super-normal gift of life comes into manifestation; thus providing against destruction. Whenever or wherever there is need, the supply is present; but how fully it can be appropriated depends on the normal vitality and state of the thing or creature that has been injured.

165. This vital principle that heals the bruised reed, the battered tree, the diseased flesh and the broken bone is the dominant good present in all nature, which ever tends to restore to the normal. It comes into expression as one with the normal vital processes, supplying the *additional* life-units necessary for healing and restoring. It perpetuates indi-

viduals and species that would otherwise become extinct. It conserves nature against destruction by the evil one unto the day of final restoration and the creation of a new heaven and a new earth.

166. This persistent outpouring of life is a universal blessing bestowed alike on every living thing without regard to the nature or fitness of any. It comes into expression in man's organic body, no matter what the choice or moral status of the individual. Mankind, not discerning this universal healing principle as of the Lord, attributes it to nature. Failing to see Christ as the primal source of all life, both natural and vicarious, in nature, they have accepted its beneficence without gratitude to the Divine Giver. Seeing the truth, we shall reverently acknowledge Christ's ministry wherever the healing, restoring vital principle is manifest. We shall come to recognize His unseen presence all about us, and love Him for the continuous outpouring of His life for the preservation and perfection of creation.

167. Whoever has the wisdom and the grace to acknowledge the Divine presence, and through love and devotion accept and appropriate His abundant Life, may increase vitality, promote healing, and be sustained by renewing strength: he may also increase every normal function, faculty and sentiment. The Cosmic Christ gives of the mundane life freely to the fit and to the unfit, the worthy and the unworthy, thus providing for all the means of attainment under the laws of nature.

168. Messianic Sacrifice.—Vicarious atonement made by the incarnate Son of God on Calvary is

for the whole race, but becomes effective in an individual only when accepted through faith. The shedding of Christ's blood was more than compliance with an ancient sacrificial ordinance; more than fulfillment of the blood covenant made with Israel; more than satisfaction of the law of exact justice. It is an extension of the protection of the passover blood to the new Israel. *It is the objective symbol of a perpetual spiritual reality in which Christ is ever giving His Life to cleanse, restore and vitalize man.* It is the way of destroying the works of Satan and the sequences of sin, of conquering death, communicating eternal Life, and making believers one with God in spirit and purpose.

169. Man the Race.—To apprehend the underlying principle and process of vicarious atonement, we must realize the solidarity of the race. Humanity as a whole may be likened to a living organism, and individuals and nations to cells and groups of associated cells. As cells in a living organism are born, grow, fulfill their function and pass away, yet all partake of the nature and condition of the life of the organism; so in the body of humanity, individuals and generations come and go, but all, as members of the one life, partake of its conditions. Forces that influence the life of the race affect individuals and generations without regard to their fitness or merit. Sin in primitive man resulted in spiritual death; this state passed upon all; wherefore it is said, "In Adam all die." In the expedient of vicarious atonement, God deals primarily with the race as a whole, that He may redeem it from the sequences

of the fall, restore its spiritual Life, and thus make possible its further development as the instrument of Divine expression on earth. (IV:100, 101.) Christ's atonement made once for all is efficacious for all generations; both for those that lived before and those that have lived since His crucifixion. But each individual, to become a beneficiary, must fulfill the conditions necessary for experiencing forgiveness of sin and regeneration. "In Christ all are made alive." This does not mean that the entire constituency of Adam shall eventually be included in the constituency of Christ; but that, as all in Adam partake of the Adamic state of spiritual death; so all that are in Christ partake of His eternal Life.

170. Satisfying the Law.—Christ's vicarious atonement is primarily and substantially a gift of Life. The whole process is *vital* rather than *legal*. But as all life is governed by law; so is the gift of Divine Life. The fulfillment of law is necessary to the communcation and to the receiving of the Life. Law reigns in both the natural and the spiritual kingdoms. It is necessary for the perpetuity of both. As violations of natural laws bring injury and death to the violator; so violations of moral and spiritual laws result in moral injury and spiritual death. As in nature only life can heal, strengthen, or give life; so in the spiritual Kingdom only spiritual Life can vitalize and restore spiritual man. When man through sin became spiritually dead, he could neither fulfill spiritual law nor regain his lost spiritual Life. Wherefore, God, out of His great love, provided a substitute to fulfill the law and restore the Life.

171. Christ-Jesus took unto Himself the sin of the race, and suffered its full sequences that He might redeem all from the law of sin and death and give Life to as many as would believe and receive. Any sacrifice less than the Son of God would not have satisfied the law of exact justice. A recompense must equal the debt. It takes Deity on the cross to make atonement for mankind. If Christ-Jesus were only a man, His death would redeem only one man, an equivalent of a life for a life; but as incarnate God, being equal to the life of all, He satisfied the law for all, and is able to give Life to all. The victory of Calvary is not a suspension of law but its fulfillment. It is Love, self-sacrificing Love, answering and paying in full the demands of exact justice. It is God maintaining the righteousness of His Kingdom and the reign of unalterable law. "God was in Christ reconciling the world unto Himself." (II Cor. 5:19.)

172. Having paid the debt of man's sin and satisfied eternal justice, God can consistently forgive all that repent, and accept Christ's atonement for the remission of their sins. Thus, God is justified in forgiving and man is justified in accepting forgiveness in Christ, and claiming redemption from the law. If one has violated law and being unable to pay his fine is thrown into prison, and a friend shall pay the fine, then are the executors of the law justified in granting him freedom, and the prisoner is justified in claiming his liberty.

173. To forgive literally means to give the equivalent of that which is forgiven. Thus, if we forgive a

debt we give the debtor the equivalent of his debt: in other words, we pay his debt. Likewise, when God forgives sin He pays the debt in full out of His love. It is well for us to bear in mind that *the obligation of every sin must be paid in full, either by the sinner or his substitute;* and that Christ-Jesus in becoming our substitute does not thereby cancel the law of sin, but vicariously assumes its effects that we may escape its penalty of death, and receive instead the gift of eternal Life.*

174. Communicating the Life.—A detailed presentation of the phenomena and processes involved in communicating the Divine Life to man as related to the tragedy and victory of the cross would make a large volume, but the following condensed statements contain the essential truths:—

(a) In the preceding Lesson we have seen that there is a spiritual Kingdom and a natural kingdom, and that these two have corresponding laws, forces, forms and things; that the natural, in so far as normal, is the similitude and effect of the spiritual. Thus

* Christ's death on the cross was voluntary. As the expression of the Divine love will and purpose, He chose to redeem man even at the cost of this supreme sacrifice. The final sequence of sin is separation from God; wherefore, in paying its penalty, the incarnate Christ entered into this experience. The cloud of man's sin enveloped Him in the impenetrable darkness of spiritual death, shutting out celestial Light and Life. His agonized appeal, "My God, my God, why hast Thou forsaken me?" (Mar. 15: 34) was not a cry of human fear, or of failing faith, but a revelation that He had paid the extreme penalty of sin for all mankind. This accomplished, He was immediately restored to Life, and to consciousness of oneness with the Father, and began the fulfillment of the promise to give Life to those that had accepted or would accept His sacrificial death for the remission of their sins. His descent into Hades was to make His atonement effective to those that had died in the faith.

there is a spiritual Life and a natural life, a spiritual breath and a natural breath, a spiritual water and a natural water, a spiritual substance and a natural substance, a spiritual blood and a natural blood.

(b) In nature, the units of life and substance combine in water to form the living fluid substances of sap and blood. In super-physical man and other psycho-spiritual beings there is a circulating life principle corresponding to blood, produced by the conjunction of its constitutent elements, which elements correspond to nutriment, breath and water. This vital principle is the carrier or instrument of psychic life. The spiritual Kingdom and all spiritual beings have a spiritual Life composed of and sustained by the spiritual correspondence of the three constituent elements of blood. Christ refers to His body as the bread, or substance, and His blood as the Life. He also speaks of the water of Life that He gives, which shall become as a well, a fountain, of living water springing up within. He breathed upon His disciples and they received the Breath of Life. At Pentecost the waiting company received the Divine Breath and were filled with the Holy Spirit. All of these are literal statements relating to spiritual realities.

(c) The blood is the life. (See Gen. 9:4, Lev. 17:11-14.) In all kingdoms natural and spiritual the blood is the carrier of the vital principle. As is its quality so is the health of an organism. Blood differs in appearance in the vegetable and in the animal, in the natural and in the spiritual; but its function is the same in all. Blood transfused from vine

to vine, body to body, soul to soul, communicates life and strength. The blood from a healthy person introduced into the veins of one that is diseased is germicidal, healing, invigorating. Moreover, transfused blood communicates in a degree the *nature* of the one from whom it proceeds.

(d) All wicked emotions in their reactions on the body chemicalize in toxic poisons. Discordant vibrations have a similar effect on the soul, poisoning, stupefying and deadening. Sin not only separates man from God, resulting in spiritual death; it persists as a destructive principle in the soul. By no form of self-culture, self-help, education, or psychic practices can it be eliminated or its effects eradicated. It is a disease unto death for which there is but one remedy—the blood of Jesus Christ.

(e) In Jesus, the Divine and the human life principles were united. The human was purified, spiritualized to become one with the Divine. Wherefore He had complete dominion over His human nature, vitalizing the functional and organic body with the Divine Life. After His resurrection, through the intensifying of the spiritual Life principle, His entire organic body was materialized or dematerialized according to His purposes. In Him is revealed the process and results of vicarious vital atonement, *i.e.*, at-one-ment of Divine and human, in spirit, life and substance.

(f) When through faith man accepts Christ's vicarious atonement for the remission of his sins, the Holy Spirit becoming manifest in the penitent believing heart, purifies, cleanses and vitalizes man by

infusing the Divine spiritual blood into the human spirit and soul. This union of Christ's blood with the blood of the soul accomplishes in man what was first accomplished in Christ-Jesus. This vitalizing process is continuous in a regenerate soul; wherefore the new Divine-human nature continually partakes of the Divine Life as a branch receives the sap of the vine, by which it has its substance, life, growth and fruition.

(g) The communication of Christ's blood gives to regenerate man not only the Life of Christ but His qualities, attributes and characteristics. They are all present in His vital principle; for this principle is not something apart from Himself: it is Himself, His very Life in expression. Hence it not only heals and restores, but substitutes Christ-human nature for perverse-human nature.

(h) Under the Levitical law, when the ordinances of sacrifice—types of the atonement—were fulfilled in faith, God forgave sin and promised eternal Life under the future atonement to be made by Christ. The faithful who died under this promise were delivered immediately following the crucifixion, and entered into Life. Under the Christian dispensation, when men accept in faith the sacrifice of Calvary for the remission of sin, God forgives and makes the atonement effective in their hearts by destroying their sin and vitalizing them with His Spirit. In both instances *it is Christ who satisfies the law and communicates Life to the believer.*

(i) From the foregoing we see that at-one-ment is made primarily in the blood, by the blood; that the

spiritual vital principle of Christ-Jesus, which is eternal, is shared by man through vicarious atonement; that Christ gives of His Life freely to all the members of His body, continually supplying the spiritual manna to feed multitudes. Again, we see that as Christ voluntarily substituted Himself on the cross for man's sin; so when man accepts the gift and voluntarily crucifies the old nature daily, Christ substitutes Himself, His Spirit Life and Nature, with all His virtues and attributes, in man, for the old sinful nature. This is the goal of vital atonement, Christ manifesting in man by the Spirit, literally becoming the Great Physician to spirit soul and body, the resurrection and the Life to all who believe and receive Him. Finally, we see Christ through the victory of Calvary coming into manifestation in redeemed humanity as the Spirit and the Life of a regenerate race, filling Heaven and earth with Himself, making all things new, ready to be delivered up to the Father complete according to the original design.

175. Experiencing the Atonement.—To become a beneficiary of Christ's atonement and personally experience purification, restoration and regeneration, one must comply with certain psychological and spiritual laws. We should see these from the scientific rather than the doctrinal view-point. *We should know that every requirement is based on the constitution of man and the laws governing life processes rather than upon an arbitrary command.* In budding a new variety of fruit into an old tree, a horticulturist must fulfill certain conditions, not because the

text-book says so, but that he may bring the two lives together and make the one support the other. Likewise, in coming into vital relationship with Christ-Jesus, we must comply with the laws governing forgiveness and regeneration, not because they are declared in Scripture, but because it is necessary to bring the Divine Life and the human life together. This compliance is of the heart. Right mental concepts are helpful to the degree that they produce corresponding emotional and volitional response.

176. "As a man thinketh in his heart so is he." Heart belief is primarily of the spirit: it is an emotional and volitional response to a mental perception of anything accepted as true. This response changes the heart qualities in accordance with what is believed. Therefore, all heart beliefs, good and evil, produce corresponding changes in character and personality. Mental beliefs that do not result in corresponding heart response have little or no effect on the inner life. Thus, one may mentally believe in the Deity of Christ-Jesus, in His vicarious atonement and in His power to transform men; but such mental acceptance of the truth without heart belief avails nothing. Again, one may mentally believe in Divine immanence without experiencing any change of relationship to God; but when belief is of the heart, God's presence is realized in consciousness. Heart belief, then, is the means of experiencing conversion and all subsequent works of grace.

177. The gift of eternal Life is a voluntary act on the part of God as an expression of His love without regard to the merit or demerit of a beneficiary.

But to become a beneficiary, man must voluntarily accept the gift in faith, trusting God to fulfill His promise. As a means of acceptance one must *repent* of his sins, *believe* in the Lord Jesus Christ as the Son of God, and *confess* Him as a personal Saviour before men. No word, act, or fulfillment of an ordinance has virtue except it be an expression of faith in Christ-Jesus. Many mistake the fulfillment of ordinances for Christian experience, accepting the sign for the fact. No ordinance is more than a sign of its spiritual equivalent. Without the experience, the sign is as powerless to produce its spiritual equivalent as is a printed bill-of-fare to satisfy and nourish a hungry man. The sign should follow the experience. Except one have the experience, it is sacrilege to administer or partake of the corresponding ordinance. Any ordinance, any act of faith, may be blessed as a means of receiving a gift; but to make such act of faith effective, faith must be in Christ-Jesus, not in the ordinance or in the person that administers it. Each of the three essentials for accepting Christ-Jesus as a personal Saviour will be considered separately.

178. Repentance.—"Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts 3: 19.) Repentance means a mental acknowledgment of sin and purposeful turning from it; a sincere regret, a heart sorrow because of sin, and a yearning desire to be free from it; a willingness and persistent determination to put it away. Why is it necessary to repent?

(a) Because *an impenitent heart cannot believe*

unto salvation. It is like trying to love a person for whom we have enmity. Sin is enmity against God; and notwithstanding Christ's loving compassion for us, we must confess, repent, and turn from our sins before we *can* accept His forgiveness. There can be no oneness between vileness and holiness. It was not an accident that Jesus, John, Peter and Paul all began the conversional program by preaching repentance. Thousands in our day are striving in vain to believe in Christ unto salvation and are not able to do so because they have not repented. If one lack conviction of sin or willingness to repent, he may receive both by confessing his lack to God and choosing in his heart to be made willing.

(b) *The measure of repentance is the measure of the forgiveness one can appropriate.* God does not take away what we willfully hold. Therefore, repentance becomes the means to experiencing deliverance from sin. Only when we have repented of self-hood and offered up the whole human nature as vile, can we experience a corresponding measure of forgiveness and purification. Failure to comply with this law is the principal cause of unsatisfactory conversional experience. Failure to continue penitent permits reversion to the old condition.

179. BELIEF.—"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by me." (Jn. 14:6.) Why is it necessary to believe on the Lord Jesus Christ as the Son of God?

(a) Because *He is the only Redeemer.* He only

has power to deliver from the works of Satan and the sequences of sin. No matter how moral we are, until we personally accept of His sacrificial atonement we are under the law.

(b) *Christ is the Life of the spiritual Kingdom.* If we do not believe we will not receive. If we do not receive we cannot partake of His Life. "He that hath the Son hath the Life: he that hath not the Son of God hath not the Life." (I Jn. 5: 12.)

180. CONFESSION.—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.) Heart belief and spoken confession *open the soul* to the Holy Spirit and thus make possible regeneration. How confess Him?

(a) By faith claiming His forgiveness and restoration as a finished reality and acknowledging the effectiveness of His atonement in the heart.

(b) By professing Him before men, by witnessing to His forgiveness, or testifying to His saving grace.

(c) By complying with the ordinance of baptism, which is an initiatory rite, a sign of purification, a public testimony of saving faith.

181. JUSTIFICATION.—When one has honestly complied with the conditions of repentance, heart belief, and public confession, one is justified, upon the authority of God's Word, in claiming by faith all the rights, gifts and privileges of a Christian. Simple acceptance of the Word is all the proof that is needed.

If one does this, and continues in love faith and obedience, continues penitent, continues to believe in and confess Christ; as it pleases God, the Holy Spirit will regenerate and bear witness in the heart of one's acceptance. This witnessing of God's Spirit and the testimony of the Scriptures are all that is needed for full assurance. *How one may chance to feel is of little consequence.* Human emotions are uncertain evidences. Spiritual realities are imperceptible to the natural man. They may or may not produce emotional reactions in consciousness. When such reactions do follow they are of little significance, being more a matter of temperament than of spiritual experience. Some that feel the most intense emotions have little abiding evidence of grace, or of deep spiritual Life. Others that show no emotional reactions not infrequently come into deep works of grace and an abiding consciousness of the Lord's presence. The wise way is to accept God's Word in *faith,* resting all claim upon, "Thus saith the Lord." Praise Him for His promise, rejoice in the gift as a finished reality, and soon the inner consciousness will bear witness of the truth.

182. The Mystery of Regeneration.—The work of regeneration consists of three parts: first, restoration of the human spirit by cleansing and vitalizing; second, the manifestation of God's Spirit as a generative center of Christ within the human spirit; third, the union of the Divine Spirit with the human spirit, by which the new Divine-human spirit is produced. We shall study each separately:—

(a) To apprehend the cleansing process, think

first of a beautiful, spotless white garment. Now see it soiled and stained. Again, watch it being cleansed, and restored to its former perfection. Let this represent a soul innocent and pure; then defiled by sin; then cleansed by the spiritual blood of Christ. This cleansing is referred to by Paul as the "*washing* of regeneration."

(b) Man is not only filthy with sin; he is dead, stupefied, spiritually unconscious. To understand re-vitalizing, think of a man going down into a deep, dark cave, in which there is "black-damp," poisonous gas. He becomes stupefied, sinks into unconsciousness. He is dead, in so far as self-help or recovery is concerned. He is found by searching friends, taken out, and resuscitated by pumping pure air into his lungs. Likewise, the Holy Spirit, who is ever seeking to save sinful man, when given entrance into the heart through repentance and belief, casts out sin and resuscitates the moral spirit with the Divine Breath. Man thus purified and vitalized is restored to normal human nature, but he is not thereby made a begotten child of God, neither has he the higher spiritual Life. He is as Adam was before the fall, in relation to sin and to God.* He is INNO-

* The Adamic state before the fall, and the state of restored mortal man differ mainly in this, that restored man is encumbered by a perverse lower nature and body in which the effects of race depravity and individual sin are inwrought. From these arise perverse fleshly desires and impulses. This lower nature is called by Paul, "the body of this death." It is literally sin-full, and wars against the Spirit, so that as long as one is encumbered by it there is a struggle to keep it under. But when regenerate man, through self-renunciation and the activities of the Holy Spirit, is spiritualized, the mortal body becomes so quickened as to conform in a degree to the will of the Spirit.

CENT because forgiven, ALIVE and receptive to God as a mortal spirit because he has been quickened by the Divine breath. But like Adam he is subject to sin, and must soon fall again but for special providence and protection, which God accomplishes by the ministry of His Spirit.

(c) "A new heart also will I give you, and a new spirit will I put within you; . . . And I will put My Spirit within you." (Ezek. 36:26, 27.) The polarization of the Holy Spirit as a generative center within the restored human spirit is really the beginning and means of Divine Life. (II:37-39.) This coming into manifestation of God's Spirit in man, spoken of as the "gift of the Holy Spirit in regeneration," is not identical with the baptism of the Spirit, which is subsequent to regeneration.

(d) When as a generative center the Spirit of God is made manifest in the restored human spirit, its radiating Life combines with that of the human spirit unit with unit, spark with spark, until they literally become ONE, even as a white and a red flame may blend in one, forming a flame different from either, yet combining the properties of both. As the heat, light and electric energies of the two flames combine, so the Divine and the human love, intelligence and will unite, forming a new nature and character that combines the attributes of God and man in one personality. This Divine-human spirit is like unto the personal ego of Christ-Jesus. It is a member of the new genus, spiritualized humanity. It is not simply Adamic man forgiven and indwelt by the Holy Spirit, but God and man united to form a higher order of

beings than is the Adamic race. Adam was CREATED; the new genus is BEGOTTEN of God, and through generation partakes of the Divine Life and nature.

183. PERSISTENCE OF PERSONALITY.—Union of the engendered Divine Spirit with the human spirit accomplishes regeneration; but the quickening and spiritualizing of the soul and body is a process involving time, right conditions and many works of grace. (These will be considered in Lesson VII.) The Divine-human qualities come forth as expressions of the one self, identified with personal consciousness, and are not as from a dual source. Therefore, a regenerate person is not at first conscious of Christ's indwelling; but is aware of a change of heart, purified motives, and spontaneous desires to do right and to please God, with more or less assurance of power to do so. These Divinely inspired impulses are not infrequently misinterpreted as coming from the old self. Here egotism and self-righteousness serve to betray the disciple into believing in personal goodness as something apart from grace. But when he recognizes that all good impulses are of the Lord, and rejoices in giving Him expression, he fulfills the conditions for working with the Spirit in increasing the new and decreasing the old nature. Eventually Christian progress leads to a state in which Divine nature is dominant, but this condition does not destroy human personality. No matter how fully Christ becomes all in all, Peter is still Peter and Paul is still Paul.

184. THE LEAVENING PROCESS.—In coming into manifestation and expression, the new Divine-human

spirit meets the persistent resisting influence of the old nature as wrought into soul and body. It must quicken and change the mortal that it may have an instrument of expression. The Divine Life is the leaven placed in the "three measures of meal"—the spirit soul and body of man, which must all be leavened before there can be peace, harmony, or correspondence between the inner and the outer. Sometimes the leavening process is so slow as to be imperceptible; at other times it is fast and encouraging. The difference is due to the states of the old nature and to one's compliance with the conditions of growth. The measure of one's love for God determines largely whether progress shall be fast or slow, and to what extent in-Christing may be realized. Love and its expressions in emotion are to the leavening activities of the Spirit what heat and moisture are to the leavening of meal. Whole-hearted, yearning love begets unwavering faith, obedience, righteous impulses and purposes, which serve the Holy Spirit in vitalizing soul and body and accomplishing the various works of grace by which the Christian ideal is attained.

GROWTH IN CHRIST

LESSON VII

FOREWORD.—In the preceding Lesson we studied the process of regeneration and the mystery of how Christ comes to abide in us. In this Lesson, we are to continue the study from the angle of our abiding in Christ and of putting off the old nature and putting on the new, that Christ may indeed become all in all. The various works of grace in this process will be considered in the next Lesson. The substitution of the new nature for the old is one of the great Christian experiences that must be entered into to be understood.

SCRIPTURE READING.—"If any man is in Christ, he is a new creature: (Marg.—new creation,) the old things are passed away; behold, they are become new." (II Cor. 5:17) "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5:1) "God being rich in mercy, for His great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ . . . raised us up with Him, (from the dead) and made us to sit with Him in the heavenly places, (as being) in Christ Jesus: . . . by grace have ye been saved through faith; and that not of yourselves, (not through any merit in yourselves) it is the gift of God; not of works, that no man should glory, (boast.) For we are His workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them." (Eph. 2:4-10) "Therefore, my child, be strengthened in the grace that is in Christ Jesus." (II Tim. 2:1)

185. ABIDING IN CHRIST.—"Of God are ye in Christ Jesus." (I Cor. 1:30.) This is not a figure of speech, but a plain statement of a spiritual fact. The Divine-human spirit begotten in man by the Holy Spirit is of Christ and IN CHRIST. *Yes, in Christ in the same literal vital way that a newly born cell is in the body as a living part of the body,* drawing its sustaining life and substance from the body, and is

the expression of the one life. From this it must not be understood that our old human nature is a member of Christ's Body; for it cannot enter in. But the activities of the Holy Spirit in conjunction with the regenerate spirit shall eventually spiritualize us and in due time we shall receive a new body in the resurrection Life of Christ, in which we shall be perfected.

186. Seeing the Truth.—In Christ and out of Christ represent two widely different conditions. Christ is spiritual in Life and substance. In Him is all wisdom, goodness, purity, righteousness, power, plenty, health, strength, joy, peace, harmony, Heaven, eternal Life. To be in Him, one with Him, is to share these. The world of phenomena is all more or less perverse. In it are all forms of evil—selfishness, hypocrisy, injustice, poverty, cruelty, sin, sickness, sorrow, pain and death. When out of Christ we share the world's conditions. To the degree that we are in Christ and He is manifest in us are we delivered from the evils of the world and their consequences and made partakers of Christ's perfection and the conditions of the heavenly Kingdom. Sin blinds humanity. If the veil of sin were rent asunder so that all could see and appreciate the truth, there would be a world-wide stampede for the Kingdom of Heaven. No sane, normal person would be content to remain out of Christ. We who do see the truth in part should press on in faith to abide in Him—in spirit soul and body—that others, seeing the blessings and advantages that are ours may seek and find entrance.

187. Claiming New Inheritance.—"The Spirit Himself beareth witness with our spirit that we are children of God: and if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. 8:16, 17.) When we by faith truly accept Christ's vicarious atonement for the remission of our sins, we *are* forgiven and justified: it is a finished reality. Likewise, when we accept Christ as our personal Saviour, and receive the gift of regeneration, we are thereby literally made one in spirit with Him; not will be, but *are*. By the Spirit He gives us HIMSELF. Every attribute, virtue and gift revealed in the personality of Jesus Christ during His earth life is *ours in Him*. The moment we receive Him we have His nature and disposition potentially present in us. To realize this fact we should gratefully claim it in faith, rejoice in it, and persistently live as being alive from the dead, counting the old nature gone, crucified with Christ, and the new nature as the present spiritual reality, the true self, God's child.

188. Many a professing Christian is like a poor boy that was adopted by a good man of great wealth. The man proposed to make the boy a joint-heir with his own son of all that he had. The boy accepted the fact of his legal adoption, and assumed his benefactor's name; but continued in poverty, refusing to enter into the privileges or share in the abundance designed for him, saying, "I will wait until Father dies, then I will come to my inheritance." Multitudes that have accepted adoption into God's family, taken the name Christian, and claimed their legal justification by faith, fail to enter into the riches

that are theirs in Christ-Jesus. They go through the world like blind beggars, living in spiritual poverty, preferring the rags of the sense life to the royal robes of His righteousness, and postponing the acceptance of their inheritance until death. *Christ gives us Himself* NOW: He cannot do more in the Life to come. To the degree that we accept Him do we partake of all that belongs to the saints in Heaven. When we have Him, the Kingdom of Heaven is within.

189. ALL THINGS NEW.—"If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." (II Cor. 7: 17.) This is a concise statement of a great truth. It is the basis of realizing our new nature. When one is begotten of the Spirit, the heart of the ego is changed, is literally made new, or "a new creation." It is quickened to a higher rate of vibration, made a center of Divine generation and activity. Notwithstanding the persistency of the old human nature, we *know* that the REAL SPIRITUAL SELF IS ALL NEW. By accepting this fact in faith, rejoicing in it, gratefully praising God for it, and ever seeking to give expression to this new Divine self, the carnal nature is brought into subjection and gradually conformed to the spiritual reality.

190. Satan ever seeks to tempt, to weaken faith, to cause the children of God to question or deny their new inheritance in Christ. But Satan is a liar. His promptings are to be put away through faith in God's word. The natural, or sense man, cannot perceive things spiritual; therefore, the testimony of our senses and feelings, in so far as they oppose the testi-

mony of the Spirit or the word of God should be denied and contradicted by positive declarations of the truth. Thus, we may say, in substance, "In Christ I am a spiritual being. In Him I have dominion over the carnal mind and desires of the flesh."

191. When we continually crucify all of the old nature and choose to be the expression of Christ and only Christ, Satan finds nothing in us for his use. A great preacher in reciting his experience tells how for years he prayed for complete victory; but failed because of a certain uncrucified desire through which Satan continually bound him. But when he condemned the desire as sin and cast it from him as no part of his new spiritual self, he immediately experienced freedom, illumination, and power. Many of God's children have demonstrated this law: all should.

192. Divine Grace.—"Be strengthened in the grace that is in Christ Jesus." (II Tim. 2: 1.) Grace is more than Divine favor, more than assurance of God's goodness and mercy. It is a manifestation of God's Spirit to man and in man, whereby he is enabled to overcome temptation, to live and to do according to Divine purposes. It is a personal gift so adapted to individual needs as to provide special help and tend to the accomplishment of God's will in and through the recipient. It is to the needy soul what food and water are to a weakened, famished body—life-giving, strengthening, invigorating.

193. Divine grace is ours by virtue of Christ's vicarious atonement: it is received by the ministry of the Holy Spirit. We cannot claim it because of

our personal merit, nor have it for selfish purposes, neither can we store it up for future use; but we may have it in abundance moment by moment. We must ask to receive; for God does not give against the human will, or supply more than is appropriated. When we have asked in faith, we should accept the gift and act out of the faith-conviction that we have our petition. Notice, the appropriation of grace consists of three parts: ASK; ACCEPT; ACT. We ask the Father in Christ's name, accept with a loving, trusting heart, act at once as having the grace asked for, and it becomes manifest according to God's will. Whoever is able to pursue this course has access to health, strength, illumination, provision for needs, and whatever God would bestow upon His children.*

194. "By grace are ye saved, through faith." (Eph. 2:8.) As we are saved by grace at the beginning; so by grace are we saved day by day. We must learn to live by grace and to do all things by grace. As soon as we turn from it, we fall into temptation, suffier arrested growth and fail of achievement. All efforts to live the Christian Life by rules, laws, good resolutions, high ideals and examples are futile except grace be made the means. By grace we may overcome all things: without it, self-efforts simply serve to perpetuate the old nature.

195. A DUAL PERSONALITY.—At the beginning of the Christian Life, and in a measure throughout

* God is not like a force that becomes manifest because man meets certain conditions, neither is He so constituted that He *must* answer prayer or give grace; but He is faithful to fulfill His promises, and should be approached as a loving Father, who is able and willing to do whatever is for our good.

the earth existence, every one is dual in nature, child of man and child of God. In our human nature we are *adopted* into the Kingdom: in our Divine nature we are members of the Kingdom by birth. To illustrate: a man had two sons, one an adopted waif, who took the family name, lived in the home, shared in the estate, and in every advantage given to the other; but the other was the man's own son. He had his father's *nature,* was of his life and substance. Now, a convert is like these two boys in one. His human nature is the waif: his Divine nature is a son of God. The adopted waif will revert to his inherent evil tendencies and commit sin, notwithstanding the fact that under grace he is adopted into the Heavenly family. But God's child, he that is begotten of the Spirit, has the righteous tendencies of the Father abiding in him; wherefore John said, "Whoever is begotten of God sinneth not." (I Jn. 3:9.) This refers to the SON, not to the waif. Now the problem that confronts every Christian is the bringing of the waif human nature into complete subjection to and harmonizing it with the Divine nature, that the Son of God may truly become THE ONE.

196. PUTTING ON CHRIST.—"Put ye on the Lord Jesus Christ." (Rom. 13:14.) This injunction means exactly what it says, and says exactly what must be accomplished if we are to become truly one with Christ. The thought of being clothed with, or wrapped in Christ, as with a mantle, suggests an external covering and an outer change. This is true, but not the whole truth. The principal change is

interior. It is the putting off of the old humanity and the putting on of the Divine humanity, the complete substitution of Christ for Adam. The process begins in the heart and extends outward to eventually include the whole man, spirit, soul and body.

197. THE ENDUEMENT OF POWER.—"Have ye received the Holy Spirit since ye believed?" (Acts 19:2.) This is the paramount question for every convert. The baptism of the Holy Spirit is God's means of enduing a Christian with power, special gifts, and the grace to resist Satan and to work with Christ in putting off the old and in putting on the new nature. It is for every regenerate soul; but must be accepted individually through faith. Every good and perfect gift comes down from the Father of Lights IN THE HOLY SPIRIT. Nothing can be done aright without Him. The failure of Christians to experience deliverance from besetting sins, and the absence of Life, grace, and efficiency in individuals and in the Church is largely due to failure to comply with the conditions of receiving the baptism and ministry of the Holy Spirit.

198. God is more willing to give His Spirit than we are to receive. When man's will is fully and continuously surrendered, so that there is no resistance, but a yearning, persistent desire for His coming, and an implicit trust that the Father will fulfill His promise, the disciple may be assured that he will not have to wait long for the blessing. The incoming of the Holy Spirit is truly the beginning of the upward way: there is no satisfactory progress Godward without it. Even Jesus did not begin public

ministry until after the Holy Spirit came upon Him. From that hour on the Master was victorious IN THE POWER OF THE SPIRIT. He accomplished all things through the manifestation and expression of God within. So must it be with disciples. Receiving and depending absolutely on God's Spirit from the start means victory all the way. If one receive Him in love, trust Him in implicit confidence, commune with Him daily, yield to Him always, He will perform the miracle of complete transformation.

199. THE LAW OF SUBSTITUTION.—Human nature is not changed into Divine nature by evolution, but by re-creation. There are no natural life units, no mental volitional or emotional impulses, no functions, attributes or virtues, of human nature, that can be spiritualized and made parts of Divine nature except they first be cast down into death, then quickened by the Spirit and re-created after the Divine pattern. In other words, every attribute of Adam must be regenerated and spiritualized to enter into Christ. To grip this idea of complete substitution, let us think of the transformation of the suspension bridge at Niagara, in which the old wooden structure was removed, and the new steel bridge built in, without interfering with train service. Notice first, that during the transformation the bridge was always intact. Likewise, during the transformation from human nature to Divine nature, personality and the activities of life persist. Notice, second, that no piece of the old wooden bridge, however sound the timber, was fit for or could be any part of the new steel structure. No! all wood had to go: steel had to be sub-

stituted in every part. Likewise, every atom and attribute of human nature must go that Christ may be substituted all in all—spirit soul and body all new. Finally, notice that the new steel structure has four tracks instead of two, and is ten times as strong as was the old bridge. In even greater proportion, in-Christed man is increased in gifts and powers of service. This illustration is incomplete in two important points: (a) in the transformation of human nature into Christ nature the process is vital, not mechanical; (b) the substance and qualities of human nature in so far as they are normal are not cast out as was the wood, but are resolved into their primal units, quickened by the Spirit to a higher rate of vibration, reconstructed after the Divine pattern, and thus become transmuted into "the new creation."

200. SELF-DENIAL.—"If any man would come after Me, let him deny himself, and take up his cross daily, and follow me." (Mat. 10:39.) "If a man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." (Lu. 14:26.) To the natural man these are hard, unreasonable sayings; but anyone in grace, who truly comprehends the law of substitution, can receive and comply with them. They represent a spiritual law that must be fulfilled to make possible the transmutation of human nature into Divine nature, temporal human affections into eternal Divine affections. It is a law of physics that two bodies cannot occupy the same place at the same time. It is a law of biology that two widely different forms

of life cannot come forth in the same bud. It is a law of psychology that two opposing wills cannot be dominant in a person at the same time. Therefore, it is evident if Christ is to be manifest in the body, if His Life is to come forth and His mind is to dominate, one must continually deny the self.

201. There are two widely different concepts of self-denial. The popular idea simply means restraint in the gratification of appetites, carnal desires and questionable ambitions, abstinence from harmful or worldly amusements and practices, and conformity to the laws of wholesome living and moral conduct. This is good as far as it goes, but it is insufficient. The deeper mystical meaning relates to the practice of habitual self-renunciation, conceding that the whole human nature is enmity with God, and must be kept negative, or, "In the place of death." This is neither dogmatism nor fanaticism, but simply the fulfillment of a law that we may obtain a desired result. Only that which dies is transmutable. If the Christ Life and nature are to come forth, the human nature must be continually offered up as a living sacrifice. Only to the degree that one does this, is the substitution of the Divine Life realized. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." (Jn. 12:24, 25.)

202. When a man crucifies his affections unto Christ, that they may be transmuted and spiritualized, he does not lose interest in, or become indifferent to

his loved ones; but has, instead, an unselfish love, a nobler spirit of providence and protection, a higher concept and consciousness of his relation to family, friends and humanity. The process separates one from worldliness of every character and in a measure from those not in Christ. But this becoming separated unto Christ and divorced from all that is not of Him is a part of the price we must pay for the incomparable privilege of being one with Him.

203. The Positive Process.—A running stream purifies itself. Vigorous living organisms cast out poisons and quickly recover from injuries. New affections and ambitions expel and supplant the old. Engrafted buds convert the sap of the old tree into a new variety of fruit. Christ within changes the qualities of the heart, causing it to give rise to new and holy impulses and affections, which, if given expression in thought purpose and action, purify the stream of consciousness, cast out the poisons of selfishness, expel wrong loves and ambitions, and bring forth the virtues of a righteous character.

204. Self-negation without Christ's expression leads to asceticism and the weakening of one's powers; but self-denial coupled with positive righteousness serves the Holy Spirit in putting off the old and putting on the new. It is not enough to say, "Thy will be done;" we should aggressively *will* in line with the Divine will. This process will be explained in Lesson IX. Consecrated concentration on Truth permits the Spirit of Truth to manifest illumination and inspiration. Divine love in action purifies and ennobles one's impulses and aspirations. Thus, by ag-

gressive, righteous willing, thinking and loving we fulfill the law of becoming, and overcome the evil in us with positive good. The leaf that clings through all the winter's frosts, griping sleet, and driving wind, is put off in the springtime by the rising sap and the new up-springing life. So the constitutional tendencies of our old nature that persist in spite of our repeated efforts, are put off by the coming forth of the Christ Life from within.

205. In Lesson VIII, specific directions will be given for coöperating with the Holy Spirit in experiencing the various works of grace and in realizing the attributes of Christ as elements of mind and character. Enough to say here that since Christ gives us Himself we may accept the truth in faith and realize it in consciousness by declaring it in the power of the Spirit. To do this we should first *feel,* then say, in substance, "Christ is my Life, my righteousness, my virtue, my holiness, my all. Apart from Him I am NOTHING, have nothing, desire nothing, and can do nothing; but IN HIM I have all that is His." Through such mental and emotional activities we coöperate with the Holy Spirit, by whom we realize the truth declared.*

* One out of Christ cannot truthfully claim the gifts of special grace. Woe unto an unregenerate soul that AFFIRMS with his lips or ASSERTS in his heart that he is essentially Divine or has Christ dwelling within him! When Jesus said, "Lo, I am with you always," "He that hath been with you shall be in you," "The Father and I will come and abide in you," He was speaking to disciples only. None of these promises apply to unregenerate, unbelieving human nature. There is a lie in the world that says that ALL MEN are the children of God, and that these declarations apply to ALL. This falsehood conceals the facts of the fall of man, sin and its consequences, and the necessity for regeneration.

206. Successive Experiences.—Christian progress is primarily the growth and expression of the Divine-human spirit, the activities of which are mainly subjective, and cannot be fully apprehended by objective perception or consciousness. But since conformity to the conditions necessary for spiritual attainment is an act of the will, of conscious thought and purpose springing from faith, love and desire, progressive experience requires continual coöperation with the Holy Spirit. Subjective progress and objective consciousness are not necessarily the same. But every progressive disciple passes through a variety of conscious experiences, each of which is the result of a corresponding subjective work of grace. In the beginning he contemplates his Lord as one far removed, to whom he looks for salvation, grace, justification, guidance, inspiration, and help in time of need. Seldom does he have any consciousness of the Divine presence; only an assurance through faith. Later, the disciple experiences the Spirit's witness of His indwelling presence and is able to commune with Him. In the higher and mystical experiences he is conscious of oneness with the Lord, even to the merging of his spiritual self into Being. In this mystical relationship the disciple's identity is not lost; but his spiritualized personality takes on the nature and attributes of Christ-Jesus. His primitive self is negated: the in-Christed self is dominant and persists as a center of Divine manifestation. Thus the disciple comes to realize that Christ is all, and that apart from Christ he is nothing, has nothing, and can do nothing; but in Christ he finds all for which he has been striving.

207. Christian progress is fast or slow according to faith and compliance with the conditions that make possible experiencing the successive works of grace. No one can enter a higher state by simply declaring it, neither can one assume it by understanding. Every progressive step must be taken in faith as a gift of God. "What is not of faith is sin," and will cause reaction. New experiences do not abide in consciousness except one persist in fulfilling the conditions on which they depend. By declaring the truth in faith and gratefully rejoicing in the gift, the Spirit is enabled to come into expression through the emotion and word-form, thus registering the experience in objective consciousness.

208. Secular activities are keyed to the natural rather than to the spiritual; wherefore one must persistently oppose worldly tendencies in order to maintain spiritual consciousness. The spiritual goal is at the head of the stream: we must keep pulling against the current or we shall float down. It is not necessary to commit a vile sin or repeat little sins to lose the consciousness of Christ. If we just cease looking, yearning and striving after the fullness of His presence we shall soon drift out into the sea of the senses, where the natural desires pleasures and pains, trials and achievements of existence, take the place of LIFE.

209. INTROSPECTION.—The old self has as many hiding places as there are individual elements of character. It believes in its virtues; it insists upon its privileges; it lays hold of one false claim after another, excusing itself with the idea that this is good, that the

other is justifiable. Every such delusion is as false as it would have been for the contractor to have insisted that certain pieces of wood in the old bridge were good enough to form a part of the new steel bridge. The practice of honest, critical introspection is indispensable to Christian growth. Self-righteousness may cover a score of unspiritualized elements and excuse faults that are fatal to progress. Subtle sins of omission and commission, thoughts and feelings that are not Christ-like, careless acts that spring from indifference or lack of consideration for others, are like the little leaks that sink a ship. Many try for years to experience deeper works of grace; but cannot receive because of the resistance of some unsurrendered affection. Many that have known liberty and lost it are victims of some unspiritualized desire impulse or tendency. Only God's Spirit can reveal the hidden sin-spots of a soul. Therefore, the earnest disciple prays daily, "Search me, O God! and know my heart; try me and know my thoughts; and see if there be any wicked way in me." (Ps. 130: 23.)

210. Daily Devotions.—Daily food and regular wholesome exercise are necessary to bodily health, strength and growth. The same is true of the soul. Divine grace is the Bread of Life. We cannot expect satisfactory progress from irregular feeding and spasmodic efforts. This is a very busy world for most of us. We cannot all have the quiet hour for meditation and prayer; but we can have a few moments of private devotion before rising and on retiring. We can acknowledge the Lord's presence and accept His blessing at every meal. We can devote a little time

each day to the study of the Scriptures, personally appropriating their teachings commandments and promises. To be right physically, mentally and spiritually we must keep the Lord's day. It is the time set apart to rest from ordinary activities, fast from secular thoughts and amusements, attend public worship, and feast on the riches of grace.

211. Praise and Thanksgiving.—"Whoso offereth the sacrifice of thanksgiving glorifieth Me, and prepareth a way (R. V. Marg.) that I may show him the salvation of God." (Ps. 50: 23.) *The upward way is a way of rejoicing.* Gratitude and praise open a soul to Divine grace and the manifestations of the Holy Spirit, thus becoming a way of realization. Heart praise is an expression of love and faith. Therefore, it is a means of appropriating blessings. Doubts and fears, gloom, sadness, melancholy, worry, discouragement, and all painful, unpleasant imaginings and memories belong to the primitive self, and are unwholesome, depressing, and conducive to sin and sickness. They should be placed on God's altar for burning. Unwavering faith gives fortitude. A will to be glad promotes buoyancy. A spiritualized conscience is courageous; for the Lord God is its strength.

212. It is more religious to be happy than to be sad, to rejoice than to mourn, to give thanks than to complain. The Man of Sorrows had compassion for sinful, suffering humanity. He bore its distresses that He might destroy them, and bring to the world the joy of Heaven. We that enter by faith into His death, that we may cast off the old sinful nature, should come forth as the expression of His glorified

resurrection Life. As long as we live in the midst of sorrow and suffering, it is our privilege to weep with those that weep; but it is also our privilege to sing the song of victory in the house of mourning, to radiate hope, peace and joy in the midst of conflict, to let the Light of the World shine through us, that it may dispel the gloom, attract those in darkness and show them the way of Life, liberty, and true happiness.

213. Finally, the Life in Christ is a Life of love, made manifest in persistent, aggressive goodness and efficient service. Passive virtue is powerless to resist temptation or win victory. Positive virtue defeats the evil one while he is yet afar off. Growth in grace demands action. The Holy Spirit is not looking for a stagnant pool in which to sleep, but for a running stream in which to manifest His power. The growing disciple must ally himself with the forces and purposes of God, then exert himself to accomplish the Divine will for the good of mankind. Forgetting self in a life of service he will continue the upward way and ultimately realize the complete incarnation of the eternal Son of God.

GOD'S WORK IN MAN

LESSON VIII

FOREWORD.—The Christian goal is not the evolution of the natural man to an ideal state of perfection, but the spiritualizing of regenerate man. In the preceding Lesson we have been studying man's part in attaining this goal. In this Lesson we are to study the several works of grace by which God does His part and how man coöperates with Him in receiving and in making these works effective.

SCRIPTURE READING.—"John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in fire." (Lu. 3:16) "He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment:" (Jn. 16:8) "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth." (Jn. 14:16, 17) "When He, the Spirit of Truth, is come, He shall guide you into all the truth." (Jn. 16:13) "Ye shall receive power, when the Holy Spirit is come upon you." (Acts 1:8) "If the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." (Rom. 8:11).

214. GROWTH BY GIFTS OF GRACE.—The genesis and subsequent growth of a Christian are primarily by seven specific works of grace, each of which is a purposeful act of God. The total of these works, together with man's acceptance of and response to them, through faith, love and obedience, brings forth the finished product—a fully in-Christed soul. *Growth in grace is increase of Christ in man.* Not that Christ grows in an individual, or evolves in the race; for He

is permanently perfect; but that human nature must be increased in its capacity to express Christ. This increase is mainly through faith, consecration, and cooperation with the Holy Spirit. Some have naturally greater capacity than others, but Christ can manifest all His attributes through very ordinary persons, provided consecration is complete and constant. His genius does not require great brain-power in a disciple; but great heart devotion, unwavering trust, implicit obedience and purposeful coöperation. The history of Christianity is luminous with the LIGHT shining through commonplace souls that have been transformed by the ministry of the Holy Spirit. *The children of God become great to the degree that the Spirit of God is manifest in them.*

215. SEVEN CREATIVE WORKS.—Each of the seven creative acts of God in perfecting a Christian produces a definite change in the spiritual nature of man. Each is a necessary preparation for the one following. Each must be accepted in faith to be realized in consciousness. The sixth and the seventh works of grace are accomplished in Paradise: they have to do with changes that cannot be wrought while one is yet in the body. The first five may be designated as: (a) Wooing and Conversion; (b) Spiritual Generation; (c) Spiritual Baptism; (d) Baptism of Fire; (e) In-Christed Consciousness. The operations of the Holy Spirit are often imperceptible to an individual, but they are usually registered in consciousness to a greater or less extent. From these registrations arise the various concepts and experiences of justification; saving faith; the presence of the Spirit; inner witnessing; speaking

in tongues; joy; peace; ecstasy; perfect love, sanctification; holiness, etc., all of which are REACTIONS, OR EFFECTS, OF GOD'S MANIFESTATIONS WITHIN.

216. WORKING WITH GOD.—No progressive spiritual changes are accomplished in man by the efforts of the human ego alone; but by the conjoined activity of the Holy Spirit with the human spirit, subjectively or objectively. The nature of each creative work is circumscribed and limited to the accomplishment of its object, but one may follow so quickly upon another as to seem to be simultaneous, or nearly so. In some instances, one work of grace is not registered in consciousness until a subsequent work has quickened perception. Thus, one may not be conscious of regeneration until after experiencing the baptism of the Holy Spirit; but this is unusual. Conversion, regeneration and spiritual baptism should all take place at the beginning of the Christian life; but, owing to the slowness with which human nature responds, from lack of understanding, lack of faith, lack of obedience, and from the persistency of the carnal nature, they are often separated by weeks, months, and even years. Most believers experience only the first two of the five works, a less number the third, comparatively few the fourth, and, because of existing conditions, the fifth is seldom entered into, much less fully experienced, during the earth life. To make the progress one should while in the body, and be properly prepared for future usefulness, the first four should be entered into by every Christian.

217. WOOING AND CONVERSION.—Jesus Christ came to seek and to save that which was lost. Through the

Holy Spirit He continues this work, striving with each individual, persuading, teaching through all available means, awakening faith, quickening conscience and exciting desire Godward to the point where responsive souls repent. Then grace is given them to believe in Christ-Jesus as a personal Saviour, and thus experience forgiveness of sin. One that has gone thus far is "justified by faith," and *will be saved,* provided he *continues* in faith, love and obedience; for this state makes one a candidate for the saving work of regeneration. When regeneration will take place depends on one's compliance with the conditions and the purposeful act of the Holy Spirit. When a believing, justified person meets death before experiencing regeneration, the regenerative work is accomplishd, fulfilling the Lord's promise that whosoever believeth will be saved.

218. Spiritual Generation.—The work of the Holy Spirit in regeneration has been considered at length in former Lessons. (II: IV-VI.) The Divine Life coming into expression in a regenerate human spirit is as a flame within a flame: it is God-Life interior to human life, and the two so blended as to become one. The Divine is dominant when the human is surrendered to it; but both must be given expression as one to promote growth and perform the positive works of faith. No one serves God by passivity and introspection only; but by positive expression of the impulses springing from the Divinity within. The Divine center of Life persists by virtue of its continuous generation and expression. It is fed by grace and receives the spiritual Breath from the eternal Spirit. It serves both God and man: God must have

a center of manifestation to come into expression: man must be vitalized by the Divine Spirit to have Divine Life; wherefore, God ever seeks such union, first, that He may reclaim man, second, that He may come into expression.

219. Regeneration is accomplished in all that are truly converted and continue faithful. It usually accompanies or follows quickly upon repentance and heart belief in Christ-Jesus, but as previously indicated it may be postponed indefinitely. Most persons, on experiencing regeneration, have some immediate conscious evidence, such as increased love or devotion, assurance of having passed from death to Life, of temptations gone, of sins blotted out, or of the direct witnessing of the Spirit in the human spirit. In some the Spirit's work is not registered in consciousness for weeks, months, or even years. Some misinterpret the satisfied conscience that comes through justification by faith for regeneration, and cease striving for any deeper experience. Others declare this experience to be a fact because they have accepted it in faith, or complied with the ordinance of baptism or other religious rites, none of which are assurance: the act is with God; *He quickens whom He will;* and no one has a right to declare that he is born of the Spirit until the Spirit Himself bears witness in the human spirit that He has accomplished this work. This witnessing is the Lord's own testimony. No one can live the spiritual Life until regeneration has taken place; but by grace it is possible for one to live the believing justified life from day to day for years, and not come into the Kingdom until death.

220. As stated in Lesson II: 37-39, Divine manifestation and action is always from a generative center. The Divine generative center in man has two forms of expression—centrifugal and centripetal—by the interaction of which God immanent and God transcendent, God within and God without, are mutually reciprocal. A center of manifestation increases by drawing from without and giving expression to the increased power love and intelligence. It becomes the means of specialized personal manifestations of the Infinite Being. It glorifies Him and is glorified in proportion to its power and activity. Therefore, God is ever seeking expansion of Himself in man. The wise, faithful disciple allies himself with Deity in this purpose and makes it the chief end of existence. God speaks of Himself as, "jealous"; (Deut. 5:9.) because He opposes all attachments and activities that distract from and hinder the accomplishment of this purpose; not for Himself, but for Love's sake in perfecting His child.

221. The Holy Spirit's work of quickening and purifying the substantial body follows as a sequence of regeneration, to the end that this body may serve the in-Christed soul in its future objective existence. Thus, the resurrection may be said to begin with regeneration. Christ is the resurrection and the Life to spirit, soul and body. In Him these are changed to correspond to His Life and substance. At His coming they will be reunited for His further manifestation on the earth. All that are in Christ have *now* the resurrection body; and though they lay it down for a season of blissful excarnate existence, have the power

by the Spirit to take it up again when Christ shall be manifest.

222. Spiritual Baptism.—On the day of Pentecost, the Body of Christ on earth was filled with the Holy Spirit, and thereby endued with power and spiritual gifts. What the outpouring on Pentecost was to the infant Church, spiritual baptism is to a believer. The Pentecostal baptism was once for all; but every believer should receive the corresponding infusion of the Holy Spirit at the beginning of his Christian experience. A summary of this special work of grace is as follows:—

(a) It is a distinct manifestation of God, subsequent to regeneration, and should follow it immediately. It is received in response to the prayer of faith and purposeful acceptance. It comes only on the Divine-human spirit, and therefore cannot be experienced before regeneration.

(b) Its primary purpose is for the enduement of power. This spiritual power may find expression in one or more of several ways. It is the source of the various "gifts." (See I Cor. 12:1-11.) It is the beginning of increased capacity and zeal for service. It is usually witnessed to by heart assurance of Divine indwelling, great joy, ecstasy, illumination, or the manifestation of some of the special gifts.*

(c) By the spiritual baptism the Holy Spirit comes as a personal manifestation of God to abide in man as

* Speaking in tongues is a psycho-physical phenomenon given as a testimony to unbelievers. Like the spiritual trance, it usually comes under a high degree of religious fervor, and prolonged, intense devotion. It is a grave error to suppose, as some teach, that this phenomenon is necessary to, or always follows, spiritual bap-

Comfortor, Counselor, Protector, companion and loving friend. Without Him the Divine purposes cannot be accomplished in anyone. Whoever attempts to live as a Christian without receiving the Holy Spirit will find himself subject to the carnal nature, beset by doubts and fears, lacking in faith and grace, and open to severe trials and temptations. He will be ineffective in his efforts to help others, or to accomplish anything of a distinctly spiritual nature. Trying to live the Christian life without the Holy Spirit is like attempting to do a difficult piece of work without the necessary strength, or knowledge of how to do it. The new spirit MUST have the infusion of God's Spirit to endue it with the power to overcome perverse human nature. It must have His indwelling presence to be instructed and protected.

(d) The initial baptism should be followed by subsequent anointings. These anointings are not a part of the daily bread, or supply of grace; they are special enduements of power for special needs. They are available to the faithful disciple at all times, and constitute a special provision for overcoming obstacles and doing effective work. They should be accepted in faith whenever there is a need until dependence upon God for power becomes habitual. The several gifts of the Spirit are renewed and made effective by these anointings.

(e) No one can say, because he has received the

tism. Many that have been baptized and received power, illumination, gifts of healing, spiritual discernment, or other blessings, have not spoken in tongues; while many that have had this evidence have experienced little of the other gifts, or continuity of consecration.

baptism at some previous time, that he is NOW filled, or baptized. As a sponge that has been insaturated may dry out; as a friend that has come to abide with us, if not made to feel that he is wanted, may depart; so a Spirit-baptized disciple may become dry, and the Holy Guest, if not honored, may depart. If the Spirit abides within He will bear witness of His presence in the daily life of a disciple, in Christian love, in spiritual discernment, guidance, inspiration, etc.

223. THE BAPTISM OF FIRE.—"Our God is a consuming fire." (Heb. 12:29.) "He shall baptize you with the Holy Spirit and with fire." (Luk. 3:16.) The baptism of fire is a spiritual flame produced in a soul by the Holy Spirit. Its intensity is according to the state of the soul, and the degree of consecration. It obeys the law of natural fire, burning up whatever is combustible, refining and purifying what it does not consume. Its mission is the destruction of inwrought perverseness, that the new nature may come forth unhindered. Thus, it is consuming of all that is contrary to the will of the Spirit and refining to the surviving units of life, mind and character. Before this work is accomplished, perverse human nature persists, and gives rise to impulses that are contrary to the Divine nature. In this state, there is conscious duality and conflict between the new and the old, a mixture of good and evil. But when the Divine fire has destroyed the old, the Divine-human spirit has free, undeflected expression.*

* The fire of Divine love must not be confounded with the destructive fire of Gehenna. The former is the flame of Divine love consuming sin for the soul's perfection: the latter is the agent for purging the sphere of all evil and destroying the wicked.

224. The effects of the Divine fire are manifest mainly in the soul, but may result in bodily healing and purification to such a degree that the physical becomes subservient to the spiritual. When the fire has accomplished its purpose, the manifestation of the Holy Spirit results in those experiences variously interpreted as "perfect love," "holiness," "complete sanctification," etc., all of which represent different aspects of grace, and vary in degree and in permanency.

225. Purification is progressive. The human spirit is cleansed of guilt at conversion and purified for regeneration. The Divine-human spirit resulting from regeneration remains pure; but inherent and acquired evil tendencies persist in soul and body until eliminated by subsequent operations of the Holy Spirit. It is a mistake to assume that the consciousness of sin forgiven, and the peace attending a clear conversional experience are evidence of a fully purified, spiritualized nature: rather are they evidence that the process has begun and that all sin of which the believer was cognizant and of which he has repented has been destroyed. Even in the deepest conversional experience there are uneliminated selfish elements unknowable to a convert until the Holy Spirit reveals them. Hence, every disciple progressively becomes conscious of inherent tendencies that persistently oppose Christ. When, through grace, he comes to hate these tendencies, and wills their destruction, when he cries to God for deliverance from self-love and the old nature, then he is ready for the baptism of fire. In so far as the consuming fire extends, there comes a corresponding consciousness of purity, holiness, and righteousness in God. But so

much of human nature is subjective, so much of evil is subconscious, that only by persistent coöperation with the Holy Spirit can the whole of human nature be purged and spiritualized.

226. Even when a disciple has so far experienced purification that the consciousness of holiness extends throughout his whole being, he is not thereby made impervious to temptation or incapable of sinning; for he has the power of choice, which may be exercised in harmony with or contrary to the Divine will. Through the persistency of memory and habit, the conditions and influences of environment, one is prone to lapse into old human ways that foster wrong sense activities. Daily duties, mixed motives, personal ambitions, doubts and fears, neglected opportunities of service and careless omissions of the means of grace, permit the accumulation of the rubbish of self-hood, which must be consumed daily to perpetuate heart purity.

227. Many that receive the baptism of the Holy Spirit accept the accompanying phenomena as the goal of experience, and do not persist in self-renunciation and yearning after God's fullness and perfection until they are ready for the baptism of fire. But the Divine fire *must* eventually be experienced, either in the earth life or in the psychic world; for no one can attain the Heavenly state or become fully in-Christed without it. Most Christians, through lack of teaching or other causes, postpone this work of grace and do not know its blessings in this life.

228. The baptism of fire and its purifying work is not experienced by a single act of faith; but by persistent obedience, with the eye single to the complete

destruction of every element of self-hood, that the Lord may indeed be all in all, and a continual yearning for His complete manifestation and expression to the exclusion of every opposing heart and mind activity. This human effort cannot *produce* the Divine fire, nor make it *imperative* for God to bestow the gift; but it prepares a soul to receive. In some persons, circumstances beyond control necessarily postpone this work of grace; but they should persistently strive to fulfill its conditions, knowing that the Holy Spirit ever seeks to accomplish their purification.

229. The effects of the first manifestation of the gift of fire vary with individuals both in character and in perpetuity. Some seemingly experience a sudden revolutionary change, which completely wipes out the old and enthrones the new. But this has been preceded by subjective activities of the Spirit. It often breaks upon the consciousness with all the freshness of something new; but this sudden reaction is the consummation, not the inception, of the Lord's work. When all conditions are complied with, the Divine fire continues to burn as a white flame on the altar of the soul, illuminating the understanding, quickening conscience, resisting the suggestions of the evil one, and filling the heart with holy love, a will of blessing and a passion for service.

230. In-Christed Consciousness.—The fifth work of the Holy Spirit communicates the in-Christed consciousness. The experiencing of this gift is made possible by and is in proportion to the completeness of preceding works of grace. In this experience, a disciple becomes imbued with the consciousness of Christ.

In this state the lower self is seen as the creature, the temple, the servant, the psycho-physical vehicle of the Divine Self. While in the Spirit, one may be permitted to experience perception of the triune nature of Deity, both as to unity of Being and separateness of personality. One may also be conscious of the personal presence of Christ-Jesus, who, though ever with the Father in transcendent relationship, may also project His personality to a disciple. Such visitations of the Lord are uncommon and usually brief. They are usually for the achievement of some work relating to the Kingdom, but may be a special ministry of love, such as healing, counsel, encouragement, or consolation.

231. In-Christed consciousness enables one to cooperate more fully with the Holy Spirit both in service to others and in realizing spiritual verities. While in this state one may be taught through the experiencial method, becoming conscious in a degree of what the Lord passed through in man's redemption, and seeing clearly the processes of regeneration and other works of grace. While thus in the Spirit he may have clear perception of creative processes, of events past or future, of persons, conditions and states in the Heavens that he may not speak of because premature knowledge of them would wrong those not prepared to receive it.

232. This fifth work of grace is entered into through persistent self-renunciation, joyous loving coöperation with the Spirit in the work of casting off the old nature and realizing the new, and faithful effort to live as one with Christ in every thought, feeling and action. Not that such mental and emotional activities can pro-

duce the in-Christed consciousness, but that they promote the conditions for receiving the gift.

233. The first experience of the Christ consciousness is like the manifestation of another personality within. Eventually, the Divine and the human become so merged into one that the sense of duality is eliminated. At first the consciousness of Divine presence is, usually, for a brief period only, but by continually recognizing Him and giving Him first place, awareness of His presence becomes more constant and vivid. When one turns to purely self-activities, especially such as are out of harmony with Divine nature, one loses this awareness, and has only a memory of the precious experience. But when one is able to so coöperate with the Spirit as to transcend self, Divine consciousness persists. This latter state is ultimately attained by all progressive souls in Paradise. It is the consciousness peculiar to the inhabitants of Heaven.

234. Concerning Paradise.—As indicated in Lesson V, the several psychic and spiritual planes of our sphere constitute the abode of excarnate spirits and other superphysical beings. Each plane corresponds to a state of consciousness and affords the necessary environment for progress in that state. The fifth plane, known as Paradise, must be studied somewhat in detail to enable one to apprehend the sixth and seventh works of grace. An adequate description of this wonderful place and the conditions therein would make a volume; but the following summary will suffice:—

(a) Paradise signifies the state of bliss. The fifth plane corresponds to this state and affords opportunity

for a full manifestation of innocent joys. What is joy to one is not so to another, and what is bliss at one stage of growth is not so at another; but Paradise is sufficiently varied and complex in its sub-planes, conditions and people to give everyone such joy as one's state makes possible, no matter how great or how small the capacity.

(b) Paradise is protected by the Spirit of the Lord from evil influences. Entrance is by Divine grace, inspired love and desire for oneness with God. Knowledge and morality are helpful to the degree that they promote heart purity, child-like innocence and trust in Christ's vicarious atonement and the gifts of grace. Christians that have experienced purification come quickly from the earth plane into Paradise. But believers that have not renounced self and the sinful nature, or experienced the deeper works of grace, must be prepared for the Paradisical state.*

(c) The lower sub-planes of Paradise may be likened to a family reunion, an old settlers' picnic, a chautauqua assembly and a camp-meeting rolled into one: all are happy and find their heart's desire. All social, vocational, educational, religious, and even racial distinctions are minified and ultimately eliminated.

* Some erroneously suppose that all Christians enter Heaven immediately on leaving the body. They enter the Heavenly state to the degree of works of grace experienced; but none are prepared for Heaven until they have passed through purifying, corrective and spiritualizing experiences. Jesus said to the thief on the cross, "To-day shalt thou be with me in Paradise." He did not say Heaven. Three days later He said to Mary, "Touch me not, for I have not yet ascended to my Father: (who is in Heaven) but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." (Jn. 20: 17).

Good-will toward everyone, child-like sweetness, frankness and simplicity, with purity of motives and innocent delights banish earthly sorrows. Loved ones are reunited in blissful companionship that transcends limitation, selfish possession, jealousy, or any of the conditions that mar earthly relationships. No one has any sense of want or disappointment; for it is the rich man's feast to which all are invited, and everyone has his cup of joy filled to overflowing.

(d) The Spirit of Christ pervades Paradise, imparting to all spontaneous goodness, self-forgetfulness and a will of blessing and loving thoughtfulness to others. Paradise is a preparatory school, in which human nature realizes its purest dreams and outgrows itself for greater service and usefulness in the purposes of God. Its activities are intense without weariness: the Holy Spirit is ever removing limitations and increasing capacity for the expression of Divine qualities. The Paradisical experience is necessary for all. Its duration differs with individuals.

(e) When one first enters Paradise one feels that it is the ideal state in which to spend eternity; but growth and experience awaken new aspirations. The occasional personal presence of Christ-Jesus and the radiant ones from the higher Heavens that may accompany Him, inspire responsive souls to coöperate with the Holy Spirit in preparing them for translation across the great, intervening, separating space into the real Heavens.

(f) Paradise is a place of rest, peace and tranquillity from earth's toils and worries, a place of contemplation, introspection and quiet communion; but

it is also a place of intense activity and diverse efforts. Purposeless idle pleasure and shiftless indolence are unknown. Everyone has something to do, the spirit to do it, and finds joy in the doing. The more advanced assist new arrivals: many that are strong in the Spirit are commissioned to descend to lower planes to instruct and inspire such as will receive assistance. Apart from those whose wickedness places them beyond assistance, all, whether under grace or under law, are helped by this great white cross army of ministering spirits, whose labor of love is Christ in manifestation.

235. Paradisical Works of Grace.—In addition to continuing the in-Christing process begun in believers while yet in the physical body, the Holy Spirit accomplishes two distinct works in the higher subplanes of Paradise. The first relates to the obliteration of old human memories, thought-forms, and psychical states that prevent the realization of celestial consciousness. No one is prepared to enter the Heavens until all that belonged exclusively to the earth-life has been blotted out. The second work has to do with the perfecting of the saints in their relation to the higher spiritual state that obtains only in the Heavens. It is a process of spiritualizing the essence of the substantial part of the soul, and of polarizing consciousness in Being, which results in complete conscious at-one-ment.

236. Facts to Remember.—Spiritual gifts are continuous to the degree that the conditions for receiving them are perpetuated. When a believer stops trusting Christ, he falls into temptation. Likewise, when a disciple withdraws his consecration, he is no

longer sanctified. *The degree of consecration is the measure of sanctification experienced.* Perfect love, holiness, sanctification, etc., are all manifestations of Christ in a disciple, and do not belong to human nature apart from Christ. They are experienced to the degree that Christ comes into expression. His fullness makes them complete. But when one willfully expresses self contrary to Christ one does not partake of His gifts. There is no such thing as getting salvation, sanctification, perfect love, holiness, etc., and keeping them as personal possessions. *They are expressions of God, not of man.* As members of Christ's Body, we share them as a result of His manifestation in us. When we presume to have or to hold any such gift apart from Him we lose it; neither can we claim a blessing today because we had it yesterday. All Spirit manifestations are forms of energy. An energy is effective only when in action. We are electric burners: the Spirit of God is the vital current. We have power, light and heat only when the current is on. When sin corrodes the connection between the Holy Spirit and the human spirit, we receive little and may become entirely insulated. Therefore, because one has had spiritual gifts is no assurance that he has them NOW. One may be illumined today and in darkness tomorrow. We must live moment by moment with God to have His manifestations in us continuous. This is possible only through perfect love and the faith inspired by it.

237. PUBLIC PROFESSION OF GIFTS.—It is a grave mistake to make public profession of exceptional gifts and the deeper works of grace when there are those

present who do not know that all such gifts are Christ in expression, not human nature. People associate the professed gift with the human personality, and interpret any inconsistency with such a profession as hypocrisy. As a general rule, the less we say of ourselves and the more we talk of Christ to unbelievers, the surer we are of retaining His gifts and rendering effective service. We may and should publicly declare our faith and trust in Christ's saving grace, His presence and help in time of need, His gifts of faith, power and love; but never should we identify these qualities or virtues of Christ with the self in such a way as to lead others to infer that we claim them as personal possessions.

238. Christ's Persistent Effort.—Christ is ever seeking to come into expression in His Kingdom; even as life is ever coming forth in every available form in the kingdom of nature. In the person of the Holy Spirit, Christ persists in following up His plan of filling Heaven and earth with Himself; not for His own glory and dominion, although these are His and could belong to no other, but that through this multiplication of Himself He may share His Life, nature, consciousness, peace, joy, power and glory with millions of individuals created for this purpose. Seeing this as the primal motive in the Divine activity, and that all His gifts are parts of the process of accomplishing the perfection of His saints—His centers of Life—the disciple will be the better prepared to appreciate the necessity of compliance with the plan. He will see the importance of full, persistent coöperation, and the power that human choice, faith and action have

to promote or retard the Divine program. He will see, also, why persons, not understanding this inner process, have fallen into errors of teaching and practice, seeking after various PHENOMENA for themselves, rather than the REALITY in Christ.

239. Finally, we know that the love of God persists with undiminished zeal, warmth and compassion, prompting ceaseless efforts to transform mortals into saints. No figure of speech, no comparison or illustration, can convey to the human mind or heart an adequate concept of God's love. It is so wonderfully tender, so gentle and forbearing, so wise and far-reaching, so full of compassion and forgiveness, so intensely personal, that could mortals realize, even in a small degree, its nature and constancy, *none could help loving Him,* serving, adoring and worshiping Him, even as do the angels and saints in Heaven. Come let us proclaim it; live it; enter into its passion; abide in its peace; feast on its richness; trust its providence; and work with its inspiration, until we shall become one with the Lord in desire, purpose and achievement.

PART III

SPIRITUAL DYNAMICS

LESSON IX

FOREWORD.—In the preceding Lessons we have been studying the great essentials of Vital Christianity. In this section, we are to study how to REALIZE the truth of the preceding Lessons in personal experience. To do anything intelligently, we must comprehend the laws and facts involved. Therefore, this Lesson will be devoted to a brief study of the origin of forces and the laws of spiritual dynamics.

SCRIPTURE READING.—"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty." (Rev. 1:8) "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens; and all their host have I commanded. Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." (Isa. 45:12, 22) "Jehovah giveth wisdom; out of His mouth cometh knowledge and understanding." (Prov. 2:6) "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight." (Jer. 9:23, 24)

240. THE SOURCE OF POWER.—In our studies of the science of Being we saw that the eternal Spirit in manifestation is vital and dynamic; that spiritual Life and energies proceed primarily from Being; that natural forces are created by corresponding spiritual qualities; also, that God is a Spirit, who always manifests the attributes of personality, therefore, that all action, creative forces and processes are rooted in personality.

In our analysis of human nature we found that man is primarily a spirit, whose constitution includes a life-center from which proceed correlated qualities, functions, senses, instincts, propensities, emotions and sentiments, each of which comes into expression as a vital energy adapted to perform its part in the purposes of the whole. These truths relating to God and man are fundamental to an understanding of mind-power and spiritual dynamics.

241. Two Forms of Activity.—The human ego has two forms of expression, involuntary and voluntary. The former carries on the vital functions without regard to conscious mentation: the latter gives rise to those purposeful thoughts, emotions, desires, ideas and ideals that constitute the objective mind and stream of consciousness. Likewise, in the Divine Being there are two forms of activity. One corresponds to man's involuntary processes, and is constant, fixed and changeless. It is the source of the eternal laws and forces of the spiritual Kingdom, and the creator and sustainer of the corresponding fixed laws and forces of nature. The other form of Divine activity corresponds to man's volitional, purposeful processes. From this arise the personal, special manifestations of God. These two forms of activity are so related in Being as to constitute the sources of general providence and of special providence,—of changeless cosmological processes, and of the Father's personal interest watchful care and sympathetic response to His Children.*

* For a fuller study of these two forms of activity and their relation to general and special providence, see the Author's lecture, "Law, Faith, Prayer, Miracles," published in his book, "Methods of Attainment."

242. The Two Kingdoms.—We are ever in the presence of two kingdoms, the spiritual and the natural. The spiritual is cause, the natural is effect. The spiritual Kingdom, being a manifestation of God, is primarily dynamic in character. It consists of a great number and variety of vital energies and their products. As a ray of white light separated into various wave lengths produces the primary colors, which combine to form a great variety of hues; so the primal spiritual energy, in coming into expression, becomes differentiated into many forms of force. These forces act and react upon one another, producing with mathematical precision both the eternal spiritual reality and the ever changing phenomena of the spiritual Kingdom.

243. Each phenomenon of the spiritual Kingdom produces a corresponding energy and resultant phenomenon in the natural Kingdom, which constitutes the created cosmos. These created natural energies and substances are no part of the spiritual Kingdom. To illustrate: suppose we enter a factory where a number of machines are running and turning out a variety of products. In all these activities and their products there is no electricity; but going back to the dynamo we discover that electric energy is the immediate cause of all this action. Likewise, spiritual energies set in motion and sustain the various forces of nature—light, heat, electricity, chemical affinity, etc.—by which the phenomena of nature are produced. But these natural forces and their products in matter and forms are no part of the spiritual reality that causes them.

244. The central fact to bear in mind is that every

attribute of the Divine Being is a form of vital energy that is related to and an expression of the Divine personality. The Divine will is a personal force. The Divine love is the expression of One who is able to give or withhold. The Divine intelligence includes all truth, embodies all law, and encompasses all wisdom, but is none the less an expression of personality. All thought of "universal mind" as an abstract principle in nature is fundamentally wrong; so is the idea of universal life and resident, inherent energy. The All-Power, the All-Life and the All-Mind are manifestations of God's personality and have no existence apart from Being.

245. Divine Mind.—"Jehovah by wisdom founded the earth; by understanding He established the heavens." (Prov. 3:19.) "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth?" (Jer. 23:24.) The Divine Mind is the all-pervading, all-controlling power of the universe. It is differentiated into love, intelligence and will. Each of these three primal principles is subdivided into elements that form the various attributes of the Divine character. The Divine Mind is the one Mind of the spiritual Kingdom: spiritual entities, angels, and the regenerate spirits of men are centers of its manifestations. Divine consciousness extends through all extent, but it is always the expression of Life-centers of manifestation.

246. The activities of the Divine Mind set up corresponding activities in the natural kingdom. The resulting creations were designed to be instruments of

God's expression in nature, the objectified effects of His activities, the materialized sequences of His manifestations. But as before stated, these creations are no part of Himself.

247. All natural forces and phenomena, being the product of corresponding spiritual forces, are good at their source. But in coming into expression through beings exercising the power of free moral agency, they become subject to perversion and may be deflected, and caused to produce their opposite, or the *inverted image,* of what they were designed to produce. Thus the perversion of intelligence results in error, darkness and sinful choice. Wisdom becomes foolishness, deceiving those that invert it, and those that follow their instruction or example. Inverted love results in egotism, selfishness, hate, bitterness, vanity, carnal desires, filthy imaginings, and all sorts of immoral tendencies. Likewise, will-power deflected or misused becomes the force of evil.

248. Again, as perverse intelligence has many aspects, which give rise to complexities of error in thought, teaching and conduct; so perverse love and perverse will come into expression in a multitude of ways that are far removed from their original character. These facts explain why evil exists in the natural but not in the spiritual Kingdom. A delegated power or gift is no longer subject to the control of the giver, but of the one receiving it. What God gives to man in creation and His continual providence, become subject to man's will, and may be used in direct opposition to its original intent. To withdraw man's free moral agency, and thus make it impossible to per-

vert delegated power, would destroy his capacity for development as a rational being. From this we see why evil is self-perpetuating in the presence of the all-wise, omnipotent, beneficent God.

249. Personal Inversions.—As every form of good in man arises from the normal activities of the pure qualities of Spirit; so every form of evil possible to human nature may result from *individual* perversion of these qualities. By this means any one may change from purity and nobility to vileness and devilishness without being exposed to external evil influences.* Thus, Lucifer, one of the highest and most powerful of the archangels, fell, and became Satan, the seducer of mankind. (IV: 119.) He was environed by Heaven and the angelic host, but he became perverse in his heart through pride and jealousy. Through the work of Satan, the deflections of good have become inwrought into every living thing, so that all mind activities as seen in mortal man, and in a measure in the lower kingdoms of nature, are more or less perverse. Because of their limited power of choice, this perversion is less marked in animals than in mankind; wherefore, instinct in brutes is truer than intuition in men. Since all evil is the result of the perversion of that which was good, all personal correction and deliverance consists in destroying this perverting tendency and its effects and establishing a means for the true and undeflected expressions of God in us. This can be accom-

* Careful parents protect their children from evil influences, and this is well; but the principal cause of impunity is within the child. Every child responds to its environment, but largely according to its innate tendencies. The thing of first importance is not environment, but heart purity.

plished only through regeneration and the works of grace.

250. The Law of Spiritual Energy.—Every form of spiritual energy proceeds from a life-center, is divergent in expression, and loses momentum in proportion to its increasing radius. It must therefore be continually generated to be perpetual in its influence. All centrifugal, or outgoing waves of spiritual force are positive and dynamic: when their energy has been spent, they become negative, and return to their center as centripetal, magnetic waves. These magnetic, incoming waves combine with corresponding qualities in the eternal Spirit, thereby bringing a new supply of the Divine nascent units of love, intelligence or will, to feed and perpetuate a center of generation. By this means, expression is continuous without exhaustion, and the greater the expression the more nascent units are brought in, and the more powerful becomes a generative center. This is why those that manifest most of any particular quality have the greater abundance to give, and those that express little or none soon have none to give and may lose their capacity to receive. The death of a soul may result from long refusing to give expression to Divine qualities, and thereby finally becoming incapable of receiving the sustaining elements of Life. "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Mat. 16: 25.)

251. Law and Punishment.—All natural forces are governed by fixed laws. Were it not so they would soon reduce the universe to chaos. When we work with a natural law, as with the law of gravity, we get

the benefit of its energy. When we work in opposition to a law, its force is against us. The force of every law executes judgment on its offender. What is true in the natural kingdom is equally true in the spiritual Kingdom. When we work with spiritual forces we are helped in our efforts: when we oppose them, we meet their impact and suffer the reactions. This reign of law is necessary. A spiritual world could not endure without law any more than could a physical world. God has revealed moral and spiritual laws for man's instruction and protection. Man in his blindness interprets these revelations as vindictive and arbitrary demands, and the punishments that follow their violations as the wrath of God upon erring, suffering humanity. This is as irrational as to assume that all the sufferings that arise from violations of the law of gravity are due to the wrath of Sir Isaac Newton, who discovered and revealed the law. The automatic execution of law does not include God's personal, voluntary relations with men, in which He executes judgment or extends mercy. Nowhere is Divine justice suspended or Divine mercy withheld; but willful violation of law puts man in opposition to God's will, thus making punishment automatic and inevitable. *The extension of forgiveness and mercy always means that God vicariously fulfills the law of justice out of His abundant love.*

252. When an inventor violates a law of physics, he thwarts his own purposes. When a business man violates the laws of business, he becomes insolvent. When one violates a law of health, it may result in sickness, or even death. Likewise, when we persist in

violating a moral or spiritual law we defeat God's purposes in us and suffer arrested growth. Thus, "The pure in heart shall see God," is a law: Divine consciousness is in proportion to heart purity. Inchastity of thought or desire closes the door to the Holy of Holies where a soul communes with God. Insincerity is incompatible with the law of truth. A lie lived, purposed, or spoken, makes one subject to the forces of evil. To make progress, we must work with spiritual law. *All Divine energies accomplish Divine purposes.* Conforming to these purposes the power of God works in us and through us. As one broken link parts a cable and may cause the loss of a ship; so one besetting sin persisted in may so separate a soul from God as to accomplish its ruin. Satan suggests excuses for *one* besetting sin on the ground that a Christian has so many virtues that God will overlook one mistake. Satan is a liar and the father of lies. As the law of gravity takes account of the slightest wait; so spiritual law registers the slightest deviation from righteousness. God forgives a penitent soul; but He never suspends law. Either the sinner or his Divine Substitute pays the full penalty of every transgression.

253. Law and Grace.—Law is an established rule of action. Grace is Divine favor by which we receive power to comply with law. Without grace none can fulfill the whole law; because spiritual requirements exceed human possibilities. Grace is never a license for wrong doing; but there is a sense in which one may do, under grace, without sinning, that which would be sin under law. As one that is strong and vigorous may endure exposures without harm that would be

fatal to a weak person; so one that is full of grace, virile with Divine energy, may safely encounter temptations that would cause the fall of one not so protected. But no one under grace can willfully transgress a moral law without sinning. Because sin abounds, grace is given; not that we may continue in sin without suffering its consequences, but that we may have power to resist sin and live in righteousness.

254. The Breath of Life.—"And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Spirit." (Acts 2:2-4.) Jesus breathed upon His disciples and they received the Holy Spirit. The spiritual Breath of God is one means by which we partake of the Divine nature and receive spiritual Life and power. More will be said on the science of breath in a subsequent Lesson, but the following facts relate to spiritual dynamics, and therefore should be studied in this connection:—

(a) The breath of life on all planes is spirit. There is a natural breath and a spiritual breath, but the units of life in both are of spirit and are vivifying. The natural breath is formed from the mundane spirit-units and is indispensable to organic life. The spiritual Breath of Life is of the Divine Spirit. It animates and sustains man's regenerate spirit and the spirits of higher beings.

(b) The natural breath of life is related to various chemical elements that form its carriers; but no chemical element apart from the vital units constitutes breath, or can sustain life. Spiritual Breath is as

necessary to spiritual Life as the natural breath is to natural life. We that are in Christ may increase our spiritual breathing by conforming to certain spiritual laws.

255. Receiving the Spiritual Breath.—In a subsequent Lesson we shall see how to vitalize, strengthen and purify the body, and increase its functional power, by inbreathing freely of the units of life. The spiritual Breath of Life is received by the members of Christ's Body only. It is conveyed in two ways:—

(a) As the first inspiration accomplishes natural birth, and awakens a newly born child to sense consciousness; so the action of the Holy Spirit within a newly engendered spirit causes it to inbreathe the Divine Breath, by which spiritual birth is accomplished and consciousness awakened.

(b) Every living thing breathes according to the plane of life to which it belongs. The in-Christed spirit, belonging to the spiritual Kingdom, breathes the spiritual Breath of Life. The process is subjective and involuntary as in natural breathing, but may be increased through purposeful devotional effort. As oxygen becomes a carrier of the vital units of the natural breath; so the natural breath consecrated and vitalized by love to God becomes a means of receiving and inbreathing of the spiritual Breath. When we live in the consciousness of our spiritual reality, and lift our hearts to God with praise and thanksgiving, we extend the receiving capacity and thereby cause the greater inrush of spiritual Life units. This practice corresponds to expanding the chest in deep breathing.

Whatever promotes joy, peace, love, holiness, or heart response to God, is a means of increasing spiritual inspiration.

256. The ancient custom of "lifting up holy hands unto God," accompanied by expressions of joy and rhythmic motions of the body, was a means of experiencing anointing and spiritual exaltation. The uplifted hands and the rhythm are conducive to concentration, and harmony between spirit, soul and body. This practice is helpful, especially to those who lack either zeal or the capacity to concentrate. When not carried to excess, it promotes normal spiritual exaltation; but to serve its purpose, the presence of the Holy One must be recognized and honored in true devotion and self-humiliation. Religious hilarity and fanatical extravagance form no essential part of true devotion.

257. The quiet way of the devout disciple is to relax the body and harmonize the soul by slow, deep, rhythmic breathing. Then, through love, praise, and thanksgiving, enter into the spiritual consciousness, where emotions harmonized to God become the means of receiving the Divine Breath. When rhythmic breathing is accompanied by corresponding rhythmic emotions, as inbreathing Divine love, and out-breathing praise and gratitude; the former becomes a sacramental means to the latter, and aids in continuing the experience.

258. Deep spiritual breathing, like physical breathing, can be made habitual by practice. By entering into this devotion often, one increases capacity and promotes the tendency to continue it subjectively even when engaged in objective activities. To demonstrate

this teaching in experience, we must not only be one with Christ through regeneration, but one with Him in love and purpose. Sin and selfishness restrict spiritual inspiration.

259. We are ever in the presence of an inexhaustible supply of the Divine Breath. To the degree that we receive are we strengthened in the spiritual man. The effects of increased spiritual Life extend to every function of the soul and element of mind and character. When the body is made receptive through faith, increased spiritual Life tends to heal, vitalize, and give strength for every good work. Thus the spiritual Breath of Life becomes an ever available means of growth in grace.*

260. The Gift of Power.—"Ye shall receive power, when the Holy Spirit is come upon you." (Acts 1:8.) The Holy Spirit does not communicate power, or any other gift, apart from Himself, but in union with the in-Christed spirit He engenders a holy flame from which come all the qualities, powers and attributes of the Divine nature. The degree of heart purity and love for God determines the measure of

* The Divine Breath is a part of the general providence of God for spiritual beings. Its full significance cannot be given in a lesson designed for general study. The key, however, is found in the law of correspondences between the spiritual and the natural. The three general states, or aspects, of Spirit correspond to the gaseous, liquid and solid states of matter, and arise from the same source, *i.e.*, difference in rates of vibration and modes of motion. As in the natural, so in the spiritual, the dynamic, or power, element is present in all three states. As the sustenance of the natural man includes air, water and food, so the sustenance of the spiritual man includes the Breath of Life, the Water of Life, and the Bread of Life. The spiritual equivalents of air, water and food correspond, not in their substantial character or appearance, but in quali-

the flame engendered. Consequently we can have no more of any Divine attribute than we have of love for God. To pray for power or wisdom in greater measure than our love is like trying to produce steam power in excess of the heat employed. As heat-units produce physical energy; so Divine love impulses generate spiritual power. God is love. To work with Him, and have His power and qualities manifest in us, we too must be love. Herein lies the secret of supernatural gifts.

261. In Lesson VI: 183, we saw how the Divine-human spirit is produced by the combining of the human spirit unit by unit with the Divine Spirit. What is true of the whole is true of each element, function and faculty. Every attribute of human nature is a vital energy: every attribute of God is a spiritual force. In coming into expression the corresponding attributes of the two unite. Thus, each attribute of the in-Christed spirit is a product of the union of the Divine and the human spirits. Neither God's Spirit nor man's spirit acting independently pro-

ties, which produce effects in spiritual man similar to those produced by air, water and food in physical man. When illumination is sufficient we see the spiritual quality-reality back of and within every physical phenomenon; also how any consecrated thing received in faith becomes a means of receiving the quality it represents. Thus, Jesus consecrated the bread and wine to represent His broken body and shed blood, by which we have Life and substance. Receiving these elements in faith, we partake in spirit of the Life-qualities they represent. Some, not understanding this law, reject the spiritual significance of the elements and partake of the sacrament simply in compliance with the Lord's command to do this in remembrance of Him until He come again. Failing to discern the Lord's body in the sacrament, they have the form without the Life, they fulfill the letter without the Spirit.

duces any part or power of the new spirit; but only as they unite. Since God's Spirit is unlimited, the strength of each attribute, and growth in grace are in exact proportion to human trust and consecration.

262. A true grasp of this subject puts one well on the way to methodical, purposeful, successful realization. To apprehend the matter clearly, think of an ordinary coal-oil lamp, and let it represent human personality. Let the oil represent the human spirit, the air the Divine Spirit, the flame the new in-Christed spirit and the radiating heat, light and power, the three primal principles of love, intelligence and will coming into expression. The air is abundant, inexhaustible; therefore, the flame is large or small in proportion to the capacity of the burner and the amount of oil consumed. Likewise, God's Spirit is ever present and all-sufficient; therefore, the strength and growth of an in-Christed spirit is in exact proportion to the offering made by man. If a personality is strong, and consecration is complete, the in-Christed spirit is correspondingly strong and powerful, and the Divine manifestation of love intelligence and will correspondingly great. If, however, the offering made is small, the spiritual flame burns low, and there is little Christian expression, and little power in any direction.

263. What is true of the new spirit as a whole is true of each attribute. Therefore the in-Christed spirit may be strong in some attributes and weak in others. Again, any attribute may be stronger at some times than at others, owing to the degree of consecration, and to objective resistance. Thus, the mind may be illumined today but not tomorrow; the heart may burn

with love on one occasion and be cold on another. To make the foregoing figure serve as a more complete illustration, instead of one lamp, we may think of a group of lamps, and let each represent an element of mind or character, and the whole group the personality. Some burners are large and some small: some are turned high and others low. Likewise, the attributes of Christian character vary in natural strength and with the degree of consecration. Let us keep our lamps full of oil, trimmed and burning, that they may glow to the glory of Christ-Jesus and radiate His effulgence.

THE SCIENCE OF FAITH

LESSON X

FOREWORD.—The Christian life is a life of faith. The substance of all the Christian graces comes through faith. The powers of God become manifest in man through faith. Spiritual anointings, gifts, and all special blessings, are received through faith. Union with Christ, and the victorious life, are made possible by faith. All achievements and supernatural works in intercessory prayer and in the ministry of healing are accomplished by faith. All true victories are first won in the power of the Spirit through faith. In this Lesson we are to study the science of faith, that we may be prepared to coöperate with the Holy Spirit in the exercise of this wonderful gift.

SCRIPTURE READING.—"Faith is the assurance (Marg. giving substance to) of things hoped for, a conviction of things not seen." (Heb. 11:1) "To one is given through the Spirit the word of wisdom; . . . and to another faith." (I Cor. 12:9) "That your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:5) "All things are possible to him that believeth." (Mk. 9:23) "This is the victory that hath overcome the world, even our faith." (I Jn. 5:5) "Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is." (Jer. 12:7) "He that trusteth in Jehovah, lovingkindness shall compass him about." (Ps. 32:10) "In God have I put my trust, I will not be afraid; what can man do unto me?" (Ps. 56:11) "Jehovah is my strength and my shield: my heart hath trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him." (Ps. 28:7)

264. STATEMENT OF PRINCIPLES.—Science is classified knowledge, demonstrable truth. The science of faith is part of a new revelation. It relates to psychical and spiritual laws and forces that may be known experiencially. By compliance with and making use of these laws and forces one may be instrumental in

accomplishing natural and spiritual works of priceless value to mankind. The validity of the science is provable by any regenerate, Spirit-baptized person willing to comply with the necessary conditions. It should be demonstrated by every Christian and made the means of working with the Holy Spirit in Christian service. The science includes Divine faith, human faith, and that faith that results from the combined operation of the two.

265. Divine Faith.—"The faith of the Son of God," Divine faith, consists of a spiritual form, or image, representing a Divine purpose, and a spiritual energy directed to the fulfillment of that purpose, the two constituting an ideal and a power united to accomplish that whereunto they are sent. To apprehend this proposition, we should see, first, a projected form, or a concept of a condition that represents a Divine plan. Now see this form given substance and made real by the activity of spiritual energy, so that the design is reproduced in a substantial phenomenon. The faith-form is a mental creation: the energy by which it is given substances arises from Divine love and will. Its manifestations are constructive of God's purposes and destructive of whatever is contrary thereto. Divine faith is manifested through the ministry of the Holy Spirit. It is unlimited in power, but limited in effectiveness by the faith of the human instrument through whom it is given expression.

266. Since every attribute and quality of a person comes into expression as a vital energy, faith always implies force, action. Even in its receptive form it is magnetic, attractive—a positive drawing. That aspect

of faith that gives trust in an uncertainty, confidence in a promise, belief without positive assurance, is strictly human. God knows from the beginning, and therefore does not have to exercise this kind of faith. He can achieve as He chooses, provided there is human coöperation; to which He limits Himself that He may permit the freedom of the human will.

267. Human Faith.—Primarily, human faith is a subjective assurance of something believed in or expected, which gives rise to confidence in the coming to pass of the thing hoped for. The psychosis of faith includes a thought-form that serves as a mental matrix for the realization of an ideal, and corresponding emotional and volitional energies that tend to produce or bring about the thing represented in the thought-form. True faith is not complacent resignation to fate, nor passive trust in an uncertainty; but *a positive mental and emotional action* conducive to the realization of the thing desired.*

268. Human faith differs in strength and character with individuals. It may be increased in all by training, and multiplied by grace. Its greatest influence is in the subjective self. It is a powerful stimulus to aspirations, hopes and purposes. It is highly potential in affecting bodily functions, and in the cure of

* Faith should not be confounded with credulity. The latter may be constitutional, or the result of innocence, inexperience, or ignorance. It is not a positive element, as is faith, but a susceptible, negative condition, and has nothing whatever to do with faith as a working force. The crafty and conceited are incredulous, which is a form of negation toward the truth. It comes mainly from egotism without knowledge. Therefore, whether one is credulous or incredulous has little bearing upon faith or the positive states of mind and emotions necessary for the expression of faith-power.

disease. It plays an important part in all great achievements. It is one of the mighty forces of human nature. Wisely directed, it makes for strength, efficiency and progress; perverted, it sustains all sorts of fallacies, frauds, superstitions and Satanic illusions. Human faith, however strong, cannot accomplish supernatural works.

269. Divine-Human Faith.—In regenerate, Spirit-baptized persons, the coalescence of the Holy Spirit with the human spirit results in Divine-human faith-power. This united faith comes into expression through the human agent. Thus, by the ministry of the Holy Spirit, human faith is energized and sustained by Divine power. This united power is not simply a vital energy; it is a united personality—God and man one in action. The Divine element is omnipotent; the human is the instrument for the accomplishment of specific works according to Divine purposes.

270. This blended, concerted action of the Holy Spirit and the human spirit constituted the miracle-working power of the ancient prophets and early Christians. It was lost to Christianity by a decline in personal dependence upon the indwelling presence and ministry of the Holy Spirit: it is to be regained by receiving Him and working with Him. As man is dependent upon God for power; so God's manifestations of power through man are according to the measure of man's faith, hence the Master's sayings, "As is your faith so be it unto you," and "All things are possible to him that believeth."

271. The Key to Faith.—Our means of uniting with the Holy Spirit in the expression of the Divine-

human faith is summed up in the word, TRUST. Heart-trust has been the means of power, victory, faith, deliverance and mighty works in and through the saints of God in all ages.

272. The trust of faith is more than a passive confidence: it is a positive, purposeful laying hold of God with the determination and assurance that overcomes all opposition, and will neither doubt nor let go. Abraham trusted God in defiance of nature's laws. Job, though tried to the limit of human endurance, said, "Though He slay me, yet will I trust Him." It is this aggressive, emotional and volitional trust that constitutes the medium of faith. I WILL TRUST THEE O GOD, is the beginning of the manifestation of Divine power. This resolution should be declared over and over with deep emotion, yearning desire, and earnest emphasis on the "WILL" until the Spirit establishes unwavering trust. "Trust Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." (Eph. 3:20.)

273. PRAISE YE THE LORD.—Heart praise is the next great essential for realizing faith-power. Trust receives the power; praise gives it expression; continuity of expression makes it effective. Praise is a grateful action of the will in line with the Divine will. It forms an effective means of working with God in accomplishing a given purpose. It is the counterpart and sequence of trust. Trust and praise united enable us to hold the right thought-forms, and produce the right emotional and volitional activities for combined, concerted action. Whenever we cease trusting, prais-

ing and giving thanks, we lose capacity for effective faith efforts.

274. We are prone to praise God according to our feelings. This is a mistake: how we chance to feel should not be considered. In fact, the less attention we pay to our feelings and the more we rejoice in the presence, perfection and manifestation of Christ within, the more will His perfection come into expression. Praise in the hour of trial is our way to grace for overcoming. Praise in pain and distress brings the healing touch. Even in the depths of discouragement and the darkness of despair he that trusts God and offers up the sacrifice of praise will receive strength. The fact that Christ gives us Himself with all His virtues, attributes, powers and eternal Life is sufficient cause for praise and thanksgiving, no matter what our temporal conditions.

275. Source of Trust and Praise.—Perfect love begets perfect trust and heart gratitude. Perfect love is a Divine gift through a special work of grace. (VIII: 224.) This gift is the one supreme need for complying with every condition of faith and for working with God. When we love God with the whole heart, the Holy Spirit, uniting in the love aspect with the human spirit, engenders the vital flame from which come the primal qualities and powers, including faith. The more love the more faith! The more we know of spiritual forces, laws and processes, the more significant and all-inclusive becomes the great commandment. Out of the fire of the heart come power, illumination, and every other gift. To increase any quality, we should begin in the heart and intensify the flame.

276. The human love needed for working faith is more than devotion to the Supreme Being, more than a worshipful attitude toward Christ our Redeemer: it is personal affection, filial dependence, complete consecration and self-abandonment to the Holy One, who, because of love for us, condescends to indwell us by His Spirit that we may be transformed. This holy intimacy, this personal union through love, gives implicit confidence and the spontaneous heart praise through which comes united faith-power.

277. Directing Faith.—Jesus said, "All power is given unto me in heaven and in earth." (Mat. 28: 18.) His power is made manifest in the Holy Spirit. Effective faith action begins as an impulse from the Spirit that causes the right emotion and thought-form. The emotion is first. It is like one saying, I want to go home, not out of a plan or a vision of how, but out of homesickness. The desire gives rise to the plan: the plan becomes the means of fulfilling the desire. When we change this order, and plan first, we create an ideal, not a reality, a picture of a thing, not a thing. When we enter into love, and uniting with the Spirit *feel first;* out of this holy yearning will come the right thought-form to be sustained by Divine grace.

278. Faith action is not an intellectual effort, neither does it require exceptional will-power, concentration, or suggestive ability. It is purposeful, earnest, loving laying hold of a promise, and sympathetic uniting with the Lord for the accomplishment of the thing hoped for. The thought-form is simply a means of continuing in the right emotion. A child may meet the con-

ditions of faith; but, other things being equal, the stronger the personality, the deeper the concentration and the clearer the conscious union with the Spirit, the greater is faith capacity. When one tries to do the works of faith by mind-power or will-power, the effort inhibits love and prevents sympathetic coöperation with the Spirit, thus defeating the end.

279. Faith-power is directed to the accomplishment of a specific work by lovingly uniting with the Holy Spirit in holding without wavering the thought-form and emotion representing the thing hoped for. To the degree that this medium is sustained are the conditions met for realizing a finished work of faith. "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. 1:6, 7.)

280. The Viewpoint of Faith.—To accomplish the works of faith, we should bear in mind the fact that spiritual forces tend to produce, on the physical plane, the perfection that is in the spiritual Kingdom. Therefore, whatever is according to the will of God may be actualized through faith, provided the motive is right, and the faith sufficient to serve the Holy Spirit in His operation. We should recognize His presence, His omnipotent power, and His willingness to cooperate with us in every righteous effort. We should know that all created forces, substances and material formations are subject to Him. We should take no thought of anything material and have no fear of any force prevailing therein or arising therefrom. As frost-crystals dissolve under the sun's rays, as error disappears in the presence of truth; so all natural

forms and forces are subject to spiritual forces and activities.

281. Faith's Reactions.—As previously indicated, the effects of faith are mainly within the self. As every sound-wave produces a distinct form and a corresponding color; so faith vibrations register their effects in the substance of the soul, and, if sufficiently strong and persistent, in the structure of the body. Long before the days of photographing sound forms and colors, it was discovered that if sand was placed on a drum-head, and the drum caused to vibrate in response to a musical tone, the sand would be thrown into little mounds arranged in definite geometrical relations. By changing the tone, the sand heaps would disassemble and reassemble after another pattern. Thus, each tone would cause an arrangement of the sand heaps according to its vibrations. This experiment serves to illustrate the law whereby psychic and spiritual vibrations arrange, control, and readjust the units of soul and body according to faith-forms and forces.

282. To continue the illustration: a change of tone, to be effective in rearranging the sand, had to be sufficiently strong and persistent to overcome the inertia of the previous arrangement, and reconstruct according to the new sound form. Likewise, in faith processes, a faith-form and force must be sufficiently strong and persistent to overcome an established state, and to produce and maintain the new until it becomes habitual. In sudden conversions, strong faith permits the Spirit to cause complete transformation of the heart qualities at once; but in most cases, the change is

gradual, because of insufficient faith. Likewise, when faith is sufficient, the Spirit's work of healing is quick and complete; but when faith is wanting or variable, healing is correspondingly partial or delayed.

283. THE PRAYER OF FAITH.—"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." (Mat. 11:24.) The prayer of faith consists primarily in a righteous heart impulse Godward. This impulse gives rise to the right emotion and thought-form to be worded. The Holy Spirit is the inspirer of right impulses. We know not how to pray aright except by His inspiration; but we have the assurance of His help whenever we honestly seek only the Divine will. We should ask Him to inspire in us right desires and to word our petitions. The prayer of faith is predicated upon the understanding that God the Father is the one to whom we pray and from whom we receive; whom we approach through Christ-Jesus by the power of the Holy Spirit. The Father always seeks to glorify the Son: the Son seeks to glorify the Father on the earth: the Holy Spirit is ever present to execute the Divine will. Therefore, we pray the Father in Jesus' name, (that is, as one who belongs to Jesus) by the Spirit, to glorify the Son in the fulfillment of our petition according to His will. *"Thy will be done," is the dominant desire in every true prayer of faith.*

284. Having placed our petition, we should accept the answer at once, through loving trust and praise, holding it as a present reality without doubt or question. Our assurance of the answer is not because we have complied with a condition that compels

or insures response, but because we can trust our heavenly Father to fulfill His promises for Christ's sake, even though we are wholly unworthy and have no just claim on His mercy. We come boldly to the throne of grace, not from knowledge, fulfillment of law, or personal merit; but by way of the cross. The Blood is our surety. It is in Christ that we cry, "Abba Father," and rest our petition in a faith that cannot fail.

285. Faith should be centered upon the Divine purpose to glorify Christ in destroying evil and restoring the Divine ideal. This includes everything for which we have a right to pray, and forms a basis for right devotional effort. In its specific application, we may not necessarily have this concept in mind; but every prayer should be conformed to and the answer claimed in keeping with this ideal. To illustrate: suppose a man wants freedom from the tobacco habit. He knows that it does not glorify Christ; that it is expensive, harmful, offensive and defiling to God's temple.* This knowledge should convict him of the sin of the habit. Out of conviction should come heart desire and prayer for deliverance from the evil appetite and restoration of the normal. Having prayed the prayer

* From a great number of comparisons and carefully gathered statistics we learn that the use of tobacco lowers the total working power of a man's life from five to twenty per cent, according to his susceptibility and the quantity used. The psychological reactions show a marked decline in accuracy and uniform clearness of intellect, a blunting of the finer sensibilities, and a pronounced retarding of spiritual growth. Also that the harmful effects are often more pronounced in offspring than in the user. It is a common thing for strong, virile men that use the weed freely to father puny, nervous, subnormal or unspiritual children.

of faith he should continue to hate the sin he has put away, accept deliverance therefrom, and persist in praising God for the manifestation of purity. Pursuing this course, he is in harmony with the Divine purpose of destroying evil and substituting good. He is fulfilling the law of faith, which makes it consistent for God to forgive the sin, and through the manifestation of the Holy Spirit accomplish the work of cleansing and restoring. By continuing in this heart attitude, he coöperates with the ministry of grace in perpetuating the deliverance that has been given him.

286. The foregoing method is applicable to the putting off of any fault, quality, or element of the old nature, and receiving the Divine substitute. Except we HATE the evil and LOVE the good there will be a subjective clinging to the old and resistance to the Spirit. If we lack this hatred or this love, we should *will* to have them and pray for grace to manifest them. In applying this method, one naturally begins with besetting sins, such as fear, worry, anger, greed, stubbornness, inchastity, dishonesty, unbelief, hypocrisy, faithlessness, etc. But when these have been destroyed, and Divine nature substituted, the Spirit will reveal other qualities quite as offensive to God as these common sins, which must be treated in the same way. By continuing this process, we eventually come to SELF, and discover in self the root of all our faults. If we have the grace and the courage to treat selfhood in the same way that we did besetting sins, our old nature, root and branch, may be cast out and Christ the Divine Self become all in all.

287. WILLING AND WORDING.—To merely affirm a

truth mentally without believing it in our hearts and willing it, avails nothing. As previously stated, the thought-form is but the image of the thing: the corresponding emotion is the energy that combines with the spiritual energy to produce the thing imaged. But the repeated earnest declaration of a truth tends to produce its corresponding emotion, and is therefore a means to realizing what is declared. Again, mental images worded in faith, with the full consent of and determination of the will, sink into the subjective, and may arise later in corresponding emotions that give them life and power. Thus, a man may believe mentally in Christ-Jesus as the Son of God, and choose to accept Him as a personal Saviour; yet from lack of a surrendered will and heart belief fail to enter into a real experience. But if he continues to affirm his belief and to *will* his acceptance, eventually the emotion of true heart belief will be experienced; because he has coöperated with the Holy Spirit in bringing about the right condition for receiving the work of grace.

288. Selfish motives, envy, bitterness, jealousy, egotism, and whatever puts us out of harmony with God, opposes faith as one force opposes another. Because of ever varying degrees of faith, conversion, healing, spiritual baptism, or any other work of grace, may be instantaneous or indefinitely postponed; may appear as a sudden flooding or as a gradual coming of the Divine power. But persistent right choice and acceptance of a gift will eventually prepare the way for receiving the Spirit's ministry. What the Lord has promised He will do just as soon and as fast

as we are prepared to receive. We may meet the conditions of faith in a moment, an hour, a week, or a month, gradually or instantly; but we should know to a certainty from the beginning that when all requirements are fulfilled, Christ will do His perfect will in us. The following cases illustrate this teaching:—

(a) A young man who for years had resisted the Spirit sought the Christian experience for a week during a revival. He mentally believed in Christ, but could get no further. Finally a friend said, "Confess Christ; declare your belief; will to do the Father's will; persist in this course, you will come into the experience." The young man followed this suggestion for six months, when the heart response came suddenly in a flood of emotion, resulting in a rich experience.

(b) A lady who had taken Christ for her Healer was stricken with rheumatism. For three days she declared the truth in faith, but the pain became more violent. Finally, in desperation she sought God with her whole heart, claiming His promise with deep emotion and unwavering faith, and instantly received healing. She had met the conditions of right emotional and volitional activities to enable the Spirit to do His work. Could she have done this when first attacked, she might have been healed then just as well as three days later.

(c) A young minister had been striving for days for the baptism of the Holy Spirit without conscious results. He was instructed to cease striving and accept the answer to his petition in faith; to begin at once and continue to praise God for the baptism. Within

forty-eight hours he was overjoyed with the assurance in his heart that he had his petition. By meeting the condition of faith, he *demonstrated* the truth that God is more willing to give His Spirit than men are to receive.

289. Increasing Faith.—"The just shall live by faith." All right achievement is by faith. Every true prayer is an expression of faith. To presume to pray without faith is mockery. The disciples asked the Lord to increase their faith, showing that they understood faith to be a gift that He could confer. We should follow their example. Jesus manifested implicit faith and unwavering confidence in the Father's presence and power, saying, "I know thou always hearest me." He did nothing from mere credulity, but with understanding of the laws and forces involved. We who are in Christ have His faith potentially present in us always: it is a part of our new inheritance. But to increase capacity, we must use the gift. Whatever is responsive to super-physical influences may be affected by faith. All laws and forces in nature are directly or indirectly subject to spiritual power; so the range of faith operation is as vast as human needs. Every unsaved soul should be helped by the faith of the faithful. The Holy Spirit is ever seeking a means of influencing the unconverted, and of guiding, inspiring and strengthening the children of God. All true faith effort increases capacity. Rightly understood and employed, faith becomes our means of attainment, our way of greatest effectiveness, highest good, and purest service to God and man.

290. Definite Prayer.—In order to perform the

function of faith, *i.e.,* right emotion and clear seeing of the thing asked for, every petition should be brief and concise. The man that prayed, "God have mercy on me a sinner," went up to his house justified. Jesus prayed, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Three times He repeated this prayer. Brevity and directness are part of the science of faith. We cannot hold a clear mental image and heart emotion of a prolonged, indefinite petition. Therefore, when we make such prayers we do not meet the conditions for receiving answers. To serve the Spirit, we should place a petition in form to be accepted as a finished reality. It is better to repeat the same petition many times in the same language until the answer can be fully accepted in the heart than to multiply words and petitions. We may include several petitions in a prayer provided the answer to each is claimed in faith. What is not so accepted is not prayer.

291. *When we confine our petitions to those things that are ours in Christ, we have the assurance that what we ask for is according to the Divine will.* If we are actuated by right motives, and fully surrendered to the Lord's purposes, we may know by faith that we have our petition. The Father is so compassionate and responsive, so willing to help his children, so persistent in the Spirit to glorify the Son, that we receive many things for which we have not asked aright. But we should strive to fulfill every condition of love, faith and obedience that we may be effectively used of the Spirit in the expression of this marvelous gift, this all-conquering power—the FAITH OF THE SON OF GOD.

SCIENCE OF REALIZATION

LESSON XI

FOREWORD.—In the two preceding Lessons we studied the origin and nature of spiritual forces, the source of supernatural faith-power and how to unite with the Holy Spirit in its manifestation. This Lesson is designed to show how to apply faith specifically in experiencing deliverance from perverse qualities and in realizing the truth that is ours in Christ-Jesus.

SCRIPTURE READING.—"Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father. . . Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth His works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . If ye love me, ye will keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth: whom the world cannot receive; . . . ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you . . . because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you." (Jn. 14: 9-20)

292. THE FOUNDATION.—"Other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3: 11.) Jesus Christ is the source and means of all Christian realization. All attainment is in Christ by the ministry of the Holy Spirit. Human means of character building are no part of the method. The Son of God came to redeem man-

kind from the power of sin, and to give Life and immortality to as many as would receive Him. In His prayer for His disciples, again in Gethsemane, and on the cross, He testified to having *finished* the work given Him to do. From that hour, the way of redemption, regeneration, and realization of all that is ours in Christ has been open.

293. THREE FORMS OF ACTIVITY.—To realize is to make REAL, to change from an ideal to a reality. To realize all that is ours in Christ is to experience deliverance from every form of evil within, and become the embodiment of Christ's nature and character. The science of realization includes three forms of activity, *i.e.*, self-renunciation, Christ's exaltation, and the positive expression of the new in-Christed spirit. We shall notice each briefly:—

(a) The law and necessity for self-renunciation was considered at length in Lesson VII, and need not be enlarged upon here, other than to say that the crucifixion of self must be all-inclusive and constant. In so far as the old nature persists in a dominant aspect, the new nature is restricted. As no living organism can be transmuted into another unless it die; so no quality of the old self can be transmuted, or its corresponding attribute of the Christ-nature substituted, except the old is kept, as it were, in the negative aspect, or place of death. There is a significant fact involved in Paul's teaching concerning our being "crucified with Christ." Only to the degree that we partake of His death, in our old nature, do we become partakers of His Life in our new nature.

(b) The continual exaltation of Christ is more than a matter of sentiment deference and devotion; it is a necessity to attainment. If He is to accomplish His work in us, He must be Master. He does not abide within for our good only; but that He may glorify the Father by coming into expression. To fufill His mission He must have liberty, and our coöperation. We cannot live for self and work with Him. We have been bought with a price; we belong to Him; we are obligated to be one with Him in His purposes, which, when fulfilled, result in our transformation. The proof of our love to Christ is our willingness to sacrifice all for Him. If we have not learned to despise every impulse and desire that does not represent oneness with Christ, we have not yet entered the path of discipleship. The principal sacrifices necessary for living in union with Christ are not the giving up of harmful things, or abstinence from questionable acts, imperative as these are; but the continual offering up of a loving, contrite heart, and an obedient conformed will.

(c) All growth is by the expression of innate life. The positive expression of the spiritual Life is the way of growth in grace, the means of coöperating with the Holy Spirit and increasing our capacity. Every righteous impulse, work, or action, brings us nearer to Christian perfection.

294. Basis of Realization.—All realization by the Christian method is premised upon regeneration and the indwelling presence of the Holy Spirit. All effective effort is by working in union with Him, not as an abstract principle or usable force, but as an un-

erring counselor, a loving friend, an ever present co-worker, a mightly deliverer, who is able to do abundantly according to our needs and His will.* All truly spiritual realization comes through faith, and is for the glory of God. To attempt to demonstrate by any other means, or from any other motive, shows lack of true understanding, and insures defeat. *Faith is the motive power, the working force of spiritual attainment.* God's glory is His expression. His coming into expression makes all things new according to the Divine plan. *His full expression realized destroys every form of evil and substitutes good*: it produces all changes and conditions for which we should pray. What is not for His glory we have no right to and should not desire.

295. The Way of Science.—In every department of science we discover facts by which we demonstrate laws, by the application of which anyone may work intelligently to the accomplishment of a definite purpose. The facts and laws of spiritual Life and consciousness, and of Divine-human faith, can be as definitely applied in getting results as the facts and laws of biology. Therefore, in all effort to realize what is ours in Christ we should pursue the scientific method, and demonstrate the truth by intelligently complying with the laws involved. Even in those things that depend upon the purposeful response of Christ, or the

* Psychological and metaphysical methods of demonstrating health, strength, mind-power, self-control, opulence, sufficiency, etc. have their place in the world; but all should understand that these methods and what they demonstrate are no part of the Christian method or experience; neither can they take the place of spiritual realization.

personal ministry of the Holy Spirit, we are not dealing with uncertainty: God is no less sure than the laws He has created or the energies He sustains.

296. To pursue the scientific method in faith efforts does not necessarily imply conscious application of law, much less understanding of the source and nature of the forces involved. Friendships are formed, and loving sympathetic coöperation established between individuals without knowledge of psychic laws or forces; yet every such relationship and united action is governed by law and is the result of social energies. Likewise, Divine-human faith, union and concerted action between the Holy Spirit and the human spirit, does not spring from knowledge of the laws and processes involved, but from spontaneous love, trust, consecration and oneness of effort for the accomplishment of a given purpose.

297. When a new medical formula has proven its merit, the progressive physician includes it among his remedies. When a psychologist discovers an effective method of memory training, progressive teachers and students put it into practice. All progressive people want the best means of accomplishing their work. God's way of transforming human nature is to change the heart, from which spring the root qualities of character. Psychological and ethical methods cannot do this. God's method of re-creating man is not only the most effective; it is the *only* way of changing constitutional qualities. Realization by faith is quick, sure, permanent. The methods of appropriating Divine gifts taught in these Lessons have been tried and proved. They stand not on theory but on demonstra-

tion. Every reader is urged to put them to the test and prove the truth for himself. All that are in Christ should demonstrate His qualities, not only for their own attainment, but as an evidence to the world of the effectiveness of Divine grace.

298. Perceiving the Truth.—The following condensed statements of previous teaching will enable the student to perceive the truth necessary for intelligent effort in realizing what is ours in Christ:—

(a) God is Spirit; but since God's manifestation is always in an individual generative center of Life, and since the expression of such a manifestation constitutes a personality, God is *a* Spirit. God *is* Life, Love, Truth, Holiness, Goodness, etc.; but as a Person, He *has* these as attributes. An electric current *is* power, but in relation to the work it is performing it may be said to *have* power, which may be converted into light, heat, and motion; so God is the spiritual Reality of all power, life, love, truth, etc.; but in the expression of these qualities, they come forth as attributes of Being.

(b) Christ-Jesus is God in union with man, a Divine-human being, God and man manifesting as one. In Him, God expresses all the Divine attributes in union with human nature. He not only *has* eternal Life and all the attributes arising therefrom; He *is* the Life.

(c) What Christ is in His Divine-human relationship as revealed in Jesus, that He potentially is and ultimately becomes in all regenerate persons. Therefore, spiritual man being a center of Christ's manifestation, not only has eternal Life; he is eternal Life.

He not only has the Divine strength, love, truth, and other attributes; potentially, he is these.

(d) Christ the Reality of spiritual man is ever perfect in all His attributes and powers; but this perfection is realized in any function of soul or body only to the degree that He is given expression. Progress in realization is made by coöperating with the Holy Spirit in His efforts to make the expression of Christ complete in every function and attribute.

(e) When we clearly apprehend the truth of our spiritual reality in Christ we stop mentally imaging the old self and its limitations and perceive the new self as a center of Divine manifestation. Steadfastly beholding Christ in all His perfection as the Reality within the mortal, we shall be changed from glory to glory. "When Christ, who is our Life, shall be manifested, then shall ye also with Him be manifested in glory." (Col. 3:4. Read also Jas. 1:22-25 and II Cor. 3:17, 18.)

(f) To claim a thing as ours in Christ, we must first have accepted Him as our personal Saviour and received His vicarious work in our hearts for the forgiveness of sin and justification by faith. To affirm or profess to have that which belongs exclusively to the members of Christ's Body, when we have not been born of the Spirit, is self-deceiving.

(g) With the completion of Christ's mission on earth, all that is ours in Him was made secure and available; but we must appropriate each blessing by faith. Therefore, all declarations should be according to individual experience. We have all that is Christ's when we have received Him in all fullness, but we

cannot claim any of His attributes apart from Himself. (Supplementary suggestions for daily practice in realizing will be found in Lesson XVI.)

299. God Only is Good.—Every true declaration concerning our spiritual nature recognizes Christ as its Source and Substance, the Reality of its qualities, virtues and powers. To illustrate: an electric light bulb might say, "Electricity in me is light, is heat, is radiating energy; I am aglow with these: apart from the current I have neither light nor heat; but by it I am a radiating center of these." Likewise, regenerate man can say, "Christ in me is spiritual Life, strength, power, illumination, etc.: apart from Him I have none of these; but by His manifestation and expression, I am aglow with His qualities. He is my Life, my strength, my righteousness." This concept and expression of the truth serves the double purpose of supplying a true thought-form for the realization of what is ours in Christ, and at the same time protects from the great error and subtle danger of identifying Divine qualities and gifts with the mortal self. Jesus, speaking in His human nature, identified all His virtues, wisdom and powers with the Father. We must recognize this truth, and continue to see all goodness, virtues and higher gifts as the manifestations of God in us, and no part of the mortal self. When a disciple identifies Divine gifts with self as a thing apart from God, his light goes out, and he has only a memory of the reality. Satan, reflecting as a mirror the glory of the eternal Son, believed this glory to be in and of himself. In his pride he betrayed the angelic host over which he had

authority to believe in his power and wisdom; by which belief, and consequent rebellion against God, they also fell. Satan is ever repeating this subtle lie in human consciousness. The wise disciple continually resists this lie and holds fast the truth declared by Jesus, "None is good save one, even God." (Lu. 18: 19.)

300. Statement of Principles.—The fundamental principles of the science of realization may be briefly stated as follows:—

(a) God is a Spirit and all His manifestations are spiritual. God and His manifestations are the Realities within and the causes of all created phenomena.

(b) God and all His manifestations are good, pure and perfect; but His creations, which are the externalized forms, and effects of Divine realities, are subject to perversion.

(c) All evil, error, sin, sickness and death belong to perverse nature and are no part of God or His manifestations; neither can they affect spiritual realities.

(d) Spiritual man, begotten of God through regeneration, is of Christ, and as such is pure, holy, and immune to sin, error, disease and death; for he is Christ in expression, and has his being in Christ.

(e) Natural man is the inverted image of spiritual man, and is subject to sin, sickness, death, and the works of Satan; for he is of the perverse Adamic life, in which evil is constitutional.

(f) Every form of evil and all its consequences in a regenerate person belong to the soul and body of

the old nature, and are no part of the spiritual reality of the new nature. By realizing the truth of what we are in Christ, we overcome the evil that is in the soul and body of the old nature, and thus experience health, strength, wholeness and righteousness.

(g) All realization is by the ministry of the Holy Spirit, who responds to the prayer of faith, and the fulfillment of the conditions necessary for His uninhibited manifestation.

301. A few illustrations will assist in further apprehending the relation of the spiritual Reality to the world of created phenomena, and of spiritual man to created man:—

(a) God is; all else EX-IS—is *out of* Being. The created, or that which exists, is not identical with but an effect of Being. Spiritual man belongs to the IS, to the eternal Reality: natural man belongs to existence, and partakes of its temporal character and perversions. When a child of God persists in living in the consciousness of his old mortal nature, he is subject to all the perverse conditions of the world of phenomena. But when, through grace, he enters into the consciousness of his spiritual nature and realizes oneness with Christ, he is made free and has dominion over the mortal self.

(b) At or near the earth's surface we are in a world of heat and cold, wind and storm, cloud and sunshine, foul and fair weather; and these are ever changing and shifting. But a few miles above the earth all is calm, and practically changeless in temperature. So in the physical body and in our psychophysical nature, and as related to the phenomenal

world about us, we are in ever varying states and conditions: conflicting sensations and emotions, sickness and health, pain and pleasure, sorrow and joy, desire and its gratification, make up our existence. But as we rise in spiritual consciousness, we sever limitations, and become more and more identified with the persistent, changeless Life, health, joy and peace of Christ.

(c) The primordial ether is the persistent, changeless substance from which all forms of matter arise. It permeates all matter, is unperverted and unpervertible, eternally pure. But matter in its organic form is subject to decay, dissolution and ever changing conditions. Likewise, Spirit in all its manifestations in Life and substance is pure and unpervertible; but created forms of life and substance are subject to disease, sin and suffering. Therefore, while mortal man partakes of the limitations and conditions of perverted nature, spiritual man partakes of the character and qualities of Spirit. This statement of the truth will help us to see that in our new Life and substance we partake of the perfection of Christ and His immunity to sin, sickness and death. To the degree that we realize this truth do we transcend the weaknesses, errors and evils of the carnal mind and the fleshly body.

302. Viewpoint and Consciousness.—Our viewpoint determines largely what we perceive and what we perceive is the basis of consciousness. If our viewpoint is spiritual, we see the universe as primarily Spirit, and all material forms as externalized creations; we see ourselves as spiritual beings manifesting

in substantial and material bodies. Thus, we enter into the consciousness of the spiritual Reality, and that we are spiritual. If our viewpoint is material and sensory, we see the universe as material and self only as a being of functions, organs, sensations, impulses and desires. In the early stages of the Christian experience, consciousness is still polarized in the mortal nature; therefore, we perceive self as a being apart from Christ, standing outside, as it were, crying unto God for this or that, and appropriating the various gifts to the self. But when, through the deeper works of grace, consciousness becomes polarized in Christ, we realize that we are one with Him, in Him. In this inner state, we no longer ask for or appropriate anything to the self; but realize that in Christ we *have* all, and seek only *His* fuller manifestation and expression.

303. To change the point of view and experience the corresponding change in consciousness, there must be a three-fold transition—mental, volitional, and emotional. To assist in making this change, the Holy Spirit has used a symbol of three *gates,* through which a disciple passes, each gate representing a work of grace. The first gate represents right understanding: to pass through it, a disciple must put away his perception and thought of the material world and see the spiritual as the Real, and the material as an effect, a temporal creation, subject to but no part of the spiritual Reality. The second gate represents God's sovereign Will, which is the one and only law of the spiritual Kingdom: to pass this gate, a disciple must voluntarily surrender his will, must offer it up as

crucified unto Christ, must choose to have and to be only the Divine Will in expression. This attitude enables the Holy Spirit to manifest the Divine Will in conjunction with the human will, whereby the disciple becomes one with God in will and purpose. The third gate represents the Love of God. It is symbolized by a cross, in the base of which is a small gate through which none can pass except they have been cleansed by the blood of Christ, and have accepted His vicarious atonement for the remission of their sins: a disciple must here realize that of himself he has no merit or virtue; that he can pass through this gate only by the virtue of Christ and the beneficence of God; that henceforth, out of gratitude, his heart must be consecrated to the expression of Divine Love. When this choice is made in faith and devotion, the Holy Spirit vivifies a disciple by the infusion of the cleansing spiritual blood, making him truly one with the God of Love. Thus, by passing the three gates, the intelligence, the will, and the affections are changed from natural to spiritual, from a belief in oneness with Christ to a conscious experience of this oneness.

304. As long as we are in the world, clothed with the mortal body, and partaking of the limitations and activities of objective existence, we necessarily live much of the time in the consciousness that arises from the perception of things, and the impulses and desires of the natural man. But we should be able at all times to mentally perceive and enter into the consciousness of our spiritual reality and oneness with Christ. The more persistent this consciousness, the

greater will be our freedom from the lower nature, and our capacity to express the higher. In every effort to experience deliverance from any form of evil in soul or body, or to realize any special gift or work of grace, we should begin by entering into the spiritual viewpoint and conscious oneness with Christ. By placing the three gates before the mind, and accepting grace to pass through each, we may come quickly into the experience and realization of oneness with the Lord. Sometimes one has difficulty in making the transition. Persistent error of thought, accepting the testimony of the senses and the voice of desire rather than the word of the Spirit; subjective choice or will contrary to the Divine will; besetting sins—avarice, unholy affections, inchastity, irritability, selfish ambitions; or lack of complete consecration—may make it impossible to pass one or more of the gates. But when all conditions are met in faith, love, and joyful surrender, the Holy Spirit will make the passing real, and manifest the spiritual consciousness with a clearness that is unmistakable.

305. Specific Application.—How to receive temporal blessings by faith, and realize health and healing; also how to practice these for others, will be given in Lesson XIV. In this connection we shall consider how to experience deliverance from undesirable character elements and realize the Christian virtues. As previously indicated, all bad habits, faults, evil desires and wrong emotional or volitional impulses belong to the old nature, and are no part of what we have and are in Christ; therefore, they should be condemned as evil, denied expression, negated and

put from us. This done, we should accept their opposite as ours in Christ, and declare the truth in faith, rejoicing in it as a present reality. By so doing, we coöperate with the Holy Spirit in destroying evil and in realizing good. Thus, habitual irritability should not be excused as "nervousness," or justified as "constitutional;" but confessed as sin, to be condemned and cast out; and the poise and harmony that we have in Christ asked for and accepted in faith, and declared until realized. All perverseness may and should be so treated. One successful experiment makes the way easy and immeasurably gratifying.

306. A Faith Form.—Truth put into words and spoken in faith out of heart-belief is used of the Spirit in creating its equivalent in soul and body. Such a declaration constitutes a faith-form, and is a means of realizing any truth or condition in ourselves or others consistent with the will of God. That which is to be realized should be concisely worded, and repeated over and over with earnestness, not merely as a form, *but as a declaration of a spiritual reality;* not as something that will be, but that now is. To illustrate: knowing that in Christ we have forgiveness of sin and the gift of eternal Life, and that out of this Life come all the qualities and attributes revealed in Jesus, a faith-form to serve the Spirit in making the fact of our new inheritance real to consciousness may be worded thus, "I am redeemed, justified, regenerate, a new and radiant spirit of Life and Light, made in the image of God." To overcome gloom and depression, we may realize the Divine joy by the faith-form, "In Christ I am a spirit of Light, Love,

Joy and Laughter." The principle is the same for realizing anything that is ours in Christ.

307. Realizing Illumination.—"If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (Jas. 1:5.) "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee." (Ps. 32:8.) Spiritual illumination is a Divine gift. It is the manifestation of the Spirit of Truth in union with human intelligence. The increased spiritual Light whereby we perceive what cannot be seen without the special ministry of grace is not attained by mental concentration, or by psychic development, but by intense love Godward. *Out of the flame of love and the glow of devotion comes illumination.* By ceasing all effort, being mentally quiet, and becoming as a little child eager to learn but not presuming to know, the uninhibited Divine consciousness becomes manifest. In this holy quiet, one may be reminded of some text of Scripture that teaches a needed lesson or gives encouragement. Clear impressions may come, or the inaudible voice may be heard in the heart. One should not strive for phenomena, but seek always to glorify Christ. Whatever comes, should be gratefully accepted and strictly obeyed. If the motive is right and the heart is aglow with love, one does not wait upon the Lord in vain. At first, self-consciousness and conflicting mental activities inhibit the Spirit; but if one makes a daily practice of entering into union and communon with the Lord, it will become easy to do so and a precious privilege. By continually rec-

ognizing the presence of the Holy Spirit, obeying His admonitions and lovingly responding to His suggestions, the connection between the higher consciousness and objective consciousness may become so established as to enable one to receive guidance, inspiration and assurance of His presence, even in the midst of social and vocational activities.

308. The Living Word.—"The words that I have spoken unto you, they are Spirit and they are Life." (Jn. 6:63.) This statement embodies a great truth. The words of the Lord, when received in faith, become the matrix in which the Holy Spirit brings forth corresponding Life qualities. They constitute true faith-forms for receiving Divine gifts and attributes. Sympathetic response to the Lord enables one to receive Spirit and Life by His words. In our next Lesson we shall see how the Lord's words become the means of accomplishing mighty works.

309. "The letter killeth, but the Spirit giveth Life." (II Cor. 3:6.) Scripture is powerless to produce its spiritual equivalent in an unbelieving heart. In the absence of faith, the Spirit does not animate the truth. Those out of Christ lack capacity to receive the deeper spiritual teachings that are clear to those in Christ; but they may receive the truth that relates to things natural, and to what is necessary for experiencing conversion and regeneration. When one that is in Christ appropriates a truth or a promise in faith, and holds it without wavering, the Spirit fills and animates it with Himself, making it a living Word.

310. "It is written, Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God." (Mat. 4:4.) By receiving God's words, revelations, commandments, precepts and promises as personal, and appropriating them, we are fed by the Spirit through them,—nourished and strengthened on the living bread. The following Scriptures and their adaptation to personal use cover the essentials of progressive Christian experience. Each should be gone over until its truth is realized in consciousness before taking up another. Only as one has entered into the experience represented in a faith-form can it be claimed or realized. The order here given corresponds to the successive works of grace (Lesson VIII). By following this order we coöperate with the Holy Spirit. These faith-forms are merely suggestive; but either these or their equivalents should be realized daily, and whenever there is an opposing consciousness:—

(a) "When the fullness of time came, God sent forth His Son, . . . that He might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5) "In whom we have our redemption through His blood." (Eph. 1:7) "The blood of Jesus Christ His Son cleanseth us from all sin." (I Jn. 1:7) "There is therefore now no condemnation to them that are in Christ-Jesus." (Rom. 8:1)

I have been redeemed. The blood of Jesus Christ cleanses me from all sin. In Him I am justified.

(b) "You did He make alive, when you were dead through trespasses and sins." (Eph. 2:1) "Of His own will begat He us with the word of truth." (Jas. 1:18) "The Spirit Himself beareth witness with our spirit that we are children of God: and if children, then heirs; heirs of God and joint-heirs with Christ." (Rom. 8:17)

I am God's child, born of His Spirit, and have eternal Life in Christ.

(c) "I will put My Spirit within you and cause you to walk in my statutes." (Ezek. 36:27) "When He, the Spirit of Truth, is come, He will guide you into all truth." (Jn. 16:13) "Ye shall receive power, when the Holy Spirit is come upon you." (Acts. 1:8)

The Holy Spirit abides within. He is my Teacher, Comforter, Guide; the Source of my strength.

(d) "For this is the will of God, even your sanctification, that ye abstain from fornication." (I Thes. 4:3) "Ye shall be holy; for I am holy." (I Pet. 1:16) "For by one offering He hath perfected forever them that are sanctified." (Heb. 10:14) "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . the temple of God is holy, and such are ye." (I Cor. 3:16, 17) "Of God are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification, and redemption." (I Cor. 1:30)

The Lord is my righteousness, my sanctification, my holiness, my all. Apart from Him I have none of these, but in Him they are mine.

(e) "If any man is in Christ he is a new creation: (Marg.) the old things are passed away; behold, they are become new. But all things are of God." (II Cor. 5:17) "Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit." (I Jn. 4:13) "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." (Gal. 2:20)

My old nature is crucified with Christ: my new nature is Christ in manifestation. What is not of the Lord is no part of my new nature.

311. Formal creeds, prayers, or liturgy are useful only as they awaken and express corresponding emotions. When used without heart response, they

are powerless to produce their equivalents and may even hinder the Spirit's work. Any word of the Lord may become a spring of Life to a disciple; but that is no assurance that another may drink from the same spring. Therefere, everyone should study the Scriptures and appropriate such parts for personal realization as awaken heart response. All have the capacity in Christ to receive deliverance from the faults of the old nature and to appropriate the virtues of the new. All find it easier to experience the change in some qualities than in others; but the most pronounced traits can be transformed through faithful effort. The Holy Spirit is ever seeking to accomplish our perfection in Christ. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 16.)

THE WORD OF POWER

LESSON XII

FOREWORD.—In this Lesson we are to study the Spirit's Word-of-Power and how it may be specifically applied in eradicating faults, casting out devils, experiencing works of grace, and in realizing the elements of a strong Christian character.

SCRIPTURE READING.—"By the word of Jehovah were the heavens made, and all the host of them by the breath of His mouth. He spoke, and it was done; He commanded, and it stood fast." (Ps. 33:6, 9) "There were heavens from of old, and an earth compacted out of water and amidst water, by the word of God." (II Pet. 3:5) "Heaven and earth shall pass away, but My words shall not pass away." (Mk. 13:31) "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words lest He reprove thee, and thou be found a liar." (Prov. 30:5, 6) "Ye are clean because of the word which I have spoken unto you." (Jn. 15:3) "Love one another, . . . having been begotten again, not of corruptible seed, but of incorruptible, through the word of God." (Jas. 1:18) "When even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick." (Mat. 8:16) "And they were astonished at His teaching; for His word was with authority: . . . and they spake together, one with another, saying, What is this word? for with authority and power He commandeth the unclean spirits, and they come out." (Luk. 4:32, 36)

312. THE WORD-OF-POWER.—Any truth, impulse, or purpose worded and spoken from the heart for the accomplishment of a definite end is in a sense a word-of-power; because it tends to direct psychical or spiritual energies in creating the thing spoken. In Lesson III:79, 80, the process of creation by the spiritual Word is illustrated. The Spirit's Word-of-power is always a concrete expression of a truth,

or a thought-form that comes forth primarily as a spirit reality and causes action according to the nature of the Word. The Word-of-power should be thought of first as a spiritual creation calculated to accomplish a specific work. This spiritual creation is spoken as a means of directing and communicating it. Thus, Christ spoke the Word-of-power that formed the world, created the primal seed of every living thing, controlled the elements, cast out devils, healed the sick, raised the dead, cleansed from sin, convicted and converted sinners, communicated peace and gave authority.*

313. When Jesus commissioned His disciples, He gave them the Holy Spirit, by whom they also spoke the Word-of-power in healing the sick, casting out devils, and in convicting and converting unbelievers. This gift continuing after Pentecost was instrumental in converting thousands to Christianity. A revival of this power will come with the fuller manifestation of the Holy Spirit in Christians. The mission of the Word-of-power is always to serve in doing God's will. It cannot be spoken apart from the Holy Spirit; for it is primarily a spiritual reality proceeding from God. But those in whom the Spirit dwells, *by becoming one with Him,* may speak the Word as His

* The ancient Prophets achieved mighty works by the Word-of-power. But, owing to spiritual apathy and lack of faith, no one in Israel was able to speak the Word for more than three hundred years before the coming of Christ. The fact that Jesus spoke it so effectively caused some to believe that one of the ancient Prophets had arisen. Others among the learned Jews were disposed to accept His claim to Messiahship because they knew from history that no man could speak the Word, or do such miracles, unless God were with him.

instrument of expression. God is truth, power, love, holiness, strength, health. To speak the Word, a disciple must become these through union with the Lord in the specific aspect to be expressed.

314. The Word-of-power is spoken in the name (nature) of Christ-Jesus. *It is always a Word of faith.* It springs primarily from a Spirit-inspired impulse. In the true order, the Holy Spirit sends forth a Divine impulse as an emotion that produces a thought-form, which, expressed in words, becomes the instrument for the accomplishment of a specific work. No mere ideal or word-form will suffice; there must be corresponding emotional and volitional energies to serve as the medium of spiritual power. Jesus first "had compassion;" then He spoke the healing Word. He had contempt; then came power to rebuke, cast out, and destroy. In each instance, unselfish emotion is the basis of volition in the specific use of the Word. The law is first FEEL, then WILL, then DO by the Word, in the power of the Spirit.* Feeling comes in response to perception or imagination.

315. FORMING THE WORD.—The Bible contains an appropriate Word for practically every condition and requirement. If one is furnished with the Scriptures, the Holy Spirit will recall the right text and give it specific application and power. "Thy will be done," is an all-inclusive Word, from the viewpoint of the

* To work in the power of the Holy Spirit, one must be negative and passive to Him, but positive and aggressive in the expression of His power. Failing of the first condition, one does not receive; failing of the second, one cannot achieve.

Spirit; because the Divine will in manifestation creates or destroys according to Divine purposes. When God's will is realized, evil is destroyed and the perfect established and maintained. But in the achievement of specific works requiring action on the part of another, a word-form should visualize, or describe, a course of action, and be accompanied by a clear, positive, mental and emotional performance of the act: voicing is only a means of giving outward expression to the feeling and thought; if these are not present in power, words avail nothing. The course described by a word-form should correspond to the order of action required. Thus the Master commanded the unclean spirit to, "Come out of him;" and the man with the withered hand to, "Stretch forth thy hand;" and the paralytic to, "Arise, take up thy bed and walk." In each instance, "God's will be done," would have constituted a perfect form for the expression of the Spirit, but not a faith-form for the action of the one to whom the command was given. Therefore, the will is expressed specifically, thus forming a means, not only for the manifestation of power, but for right response by the recipient.

316. Appropriating the Truth.—The Lord has said, "MY WORD IS TRUTH." This statement should be accepted without qualification. It is the basis of experiencially realizing the vital things of Christianity. We have no need of any further science or philosophy. The faithful in all ages have won their victories and achieved mighty works by accepting God's words as infallible, and personally appropriating them. Any word of the Lord that is quickened by

the Spirit becomes a Word-of power. Often subjective resistance or some other condition makes it difficult or impossible to appropriate a promise until the opposing causes have been removed. Some years ago a man tried to realize the truth, "God is love." He had long believed it; but now it appeared before him as fundamental to a right understanding of the Divine nature, and of creation, Calvary, man's redemption, and other works of grace. Then came the consciousness, "God is my Father; I too should be perfect love." Here the struggle began. The resistance of human nature had to be overcome by prayer and self-renunciation. By grace through faith he finally accepted the gift of perfect love as his in Christ: he lived in it, rejoiced in it, *experienced* it, and consecrated his heart to be a center of its expression to the world. Soon the Divine fire consumed the opposing human qualities. Holy impulses came forth spontaneously. Forgiveness, compassion, service without thought of compensation, all seemed natural. Then he experienced in consciousness the companion truth, that he that lives in love lives in God. Union and daily communion with the Lord became as real as any objective experience. Scores of sin-burdened, devil-bound, sick, discouraged and sorrowing persons came to him to receive the ministry of the Spirit through a heart of love that judged not but gave freely. Thus, by realizing this one truth, his whole life was transformed and his usefulness multiplied a hundredfold.

317. God's Promises.—Every Scriptural promise is a conditional covenant or contract made by God

with man. When man fulfills the conditions of the contract, God will not fail. When grace is necessary for the fulfillment of a condition it is always available. Many Scriptural promises seem strictly personal to those to whom they were given; but when they apply to our conditions, if we accept them in faith, they become personal to us and are honored of God. We cannot claim all that Divine wisdom, power and love are capable of giving; we can claim with absolute assurance all that God has promised. What a man of wealth may leave to his heirs is one thing; what he does leave, and what they can claim, is recorded in his will. Likewise, what God COULD do for us is infinite; what He WILL do is revealed in His promises. These, therefore, become our sure means of realizing Divine grace. *Whatever God has promised can be realized.*

318. Old Testament promises, such as, "A new heart will I give you, and a new spirit will I put within you," and "I will put My Spirit in you," have their fulfillment in Christ. In Him we inherit them: they become ours by accepting Him. As members of Christ's Body, we are not only children of the promises, but we have the conditions upon which they depend fulfilled in Christ; so that we may appropriate any promise as ours in Christ, and use it in realizing what is represented by the promise. When those that are out of Christ presume to appropriate promises relating to gifts of grace that belong only to children of God, they are as one that claims a share in an estate when his name is not even mentioned or implied in the will and testament of the testator. Some promises, such as those relating to

the forgiveness of sin, may be claimed by anyone fulfilling the conditions; but by accepting Christ as a personal Saviour, and being born of His Spirit, one becomes an heir to all the promises. We appropriate a promise and use it as a faith-form or as a Word-of-power by accepting it as *ours in Christ.* Not that we may have this or that apart from Christ; but that, because He abides within, and has fulfilled the conditions of all promises, we share the blessing. The Father's promises cover all our needs. We should know them and use them constantly in all faith efforts, in speaking the Word-of-power, and in realizing what is ours in Christ.

319. Using the Word.—When we are able to unite with God in speaking the Word-of-power, we may work with the Spirit in destroying evil within ourselves, in purging and purifying the flesh and the desire nature, in spiritualizing and creating right soul and body conditions for the manifestation of the regenerate spirit, and in giving expression to all the Divine virtues and attributes of character. When we have demonstrated the method in ourselves we are prepared to help others.

320. To be used of God in speaking the Word-of-power for a fellow Christian, we should declare the truth as it is in Christ to be a present potential reality. Thus, if a brother seeks freedom from a bad habit, and accepts deliverance through the blood of Christ, we may declare an appropriate promise, or the substance of one or more promises, as, " In Christ you are free from this sin; you have your deliverance; you are clean by His Word; for the blood of Christ

cleanses from all sin." If he accept the truth in faith as of God, and gratefully rejoice in the fact that, "In Christ I am free; I am delivered," he thereby coöperates with the Holy Spirit in destroying the perverse appetite and producing the righteous impulses that resist the momentum of habit. Definite heart acceptance of the fact of deliverance and persistent rejoicing in the freedom as God's gift insure success.

321. When one that is not a Christian applies for help, the Word-of-power should be spoken in faith as a ministry of love and mercy. What is declared may be realized through the faith of another, provided the applicant truly desires in his heart to receive the Lord's ministry. But a beneficiary should be urged to accept Christ as a personal Saviour; lest by continuing out of grace a worse thing come upon him. When help is solicited for a young child, or for one unable to personally desire Divine help, such as being too ill, the faith of another may serve the Spirit in realizing the truth declared.

322. Every Word-of-power should be a declarative sentence in the positive form, and in the present tense; that the thing visualized, felt and willed may be the exact faith-form of what is to be realized. Thus say, "I am whole," rather than, "I am not sick." The latter throws into the subjective mind the suggestion of sickness. Say, "In Christ I am honest," not, "I am no longer deceitful." The latter visualizes that from which we want deliverance, the former the condition desired.

323. When one has been anointed to speak the

Word-of-power, he may be used of God in commanding Satan, delivering persons from vices, healing the sick, or inspiring faith by a single fearless, unwavering declaration of the truth. But unless one have exceptional faith, it is necessary to declare the truth repeatedly. In some instances, the Word-of-power comes only through fasting, self-elimination, and prayer for grace and special anointing. (See Mat. 17: 19-21.)

324. Satan the Deceiver.—From the beginning, Satan has been the persistent foe of our race. He is too subtle and powerful for man; but he is conquerable in the name of Christ-Jesus, and has no power over one under the protection of the sacrificial blood. Christ has vanquished the enemy: when in Christ we share this victory. Satan is the great sorcerer, the master in black magic. By suggestion, he duplicates himself in mortal man, reproducing his evil image in thought desire and purpose, and thereby perpetuates perverse qualities in the race, through which he finds expression. In our day, Satan is inducing many to deny his existence, or his personality. His work in man is interpreted in terms of pathological psychology; but he is none the less present or effective than he was in ancient times. He is ever "going to and fro in the earth," deceiving the multitudes, begetting and perpetuating false teachings, inspiring skepticism and infidelity, causing sin, and sickness by sin, and in all ways opposing the program of Christ.

325. Satan so unites himself with unregenerate human nature as to become one with it. When one

yields to his temptations, and voluntarily consents to his purposes, he perverts the heart qualities and inspires abnormal desires, sensual passions, jealousy, greed, avarice, malice, hate, envy, lying, hypocrisy, vanity, egotism, unbelief, faithlessness, fear, vain imaginings, and the whole brood of evil qualities that debase, madden, defile and destroy mankind.

326. Casting Out Devils.—When we realize that our perverse qualities are products of bad heredity, wrong choice, or the acceptance of Satanic suggestions, we no longer palliate, pamper, or excuse them; but seek their destruction. The fact that they can all be cast out without subtracting anything of value from personality proves that they are foreign to Divine man. They are to the soul what filth and poison are to the body. They often assume phychic forms and become living entities, or devils, subsisting as parasites upon the vital principle in persons, and in other living creatures. To illustrate:—

(a) A lady who from childhood had suffered from unconquerable diffidence prayed all night for deliverance. Finally, the Spirit caused her to see clairvoyantly a psychic form like an octopus grasping with its tentacles the various faculties of her mind and paralyzing their activity when in the presence of strangers. She recognized it as a fear-devil, and besought the Lord to cast it out. The clinging and struggle as the thing was forcily torn loose were as real as a like physical experience would have been. Deliverance was followed by great joy, relief, and lasting freedom from the trouble.

(b) A Christian gentleman had for years been

the victim of a perverted appetite that caused an unclean habit. When he realized that it was of the devil, he turned upon it as he would upon a serpent, and cast it from him in the name of Christ-Jesus. He had been self-deceived in believing that it supplied a real need to his health and comfort. When delivered, he realized the harm it had done, and found much satisfaction in condemning what he had once defended. Thousands need to make a similar discovery and experiment. A child of God should not willingly tolerate any work of Satan in either soul or body.

(c) A young lady who had been a Christian for five years was so bound by fear that she was unable to testify for Christ in public. She had worried, resolved, and tried repeatedly, but whenever she attempted to rise for testimony, her knees collapsed and her voice failed. She was told to acknowledge this terror as of the devil, ask the Father in Christ's name to deliver her from it, and accept deliverance. When she had done so, the Word-of-power was spoken in her behalf, and she was immediately conscious of freedom. She was then directed to rejoice in this freedom, and continue to claim it in Christ's name. That evening, when an opportunity to witness was given those that had been delivered, she arose in the choir loft, and facing a large audience spoke with a clear voice and composed manner for two minutes.

(d) The following day a gentleman who heard the girl's testimony recited the history of fifty years' struggle with an ungovernable temper, which had resulted in many acts of violence, including two homicides. He was led to accept deliverance. The Word-

of-power was spoken by the Spirit, commanding Satan in Christ's name to take this vile temper back to himself, and put it not upon another. The man was set free: within the next few months he passed through the most severe trials of his life, but Divine grace sustained him in self-control.

(e) A prominent attorney had been at enmity for years with another member of the bar. The quarrel had become so bitter that each had threatened to kill the other. He confessed his sin. The Lord delivered him and gave him a clean heart. The following day his enemy entered his office and began a tirade of abuse. The delivered man remained calm, and quietly told his antagonist of the change that had come. He declared that all bitterness was gone, and began praying for his enemy, who quickly responded. They talked the matter over, settled their differences and parted as friends.

(f) A Hindoo teacher of occult science so obsessed the members of his class with various magical suggestions that he was able to induce them to contribute large sums of money. If they refused his requests, he distressed them with various sorts of psychic phenomena. One member of the class, a wealthy lady, was obsessed by the image of a python, which she perceived as winding about her and endeavoring to crush her in its coils. In her efforts to escape, she crossed the continent, but was not permitted to sleep during the trip. After two weeks without rest she returned home, wrote her "occult teacher" a liberal check and was immediately released from the grip of the python. On the verge of nervous prostration and

insanity from such experiences she was led to seek God's way of deliverance and was liberated by the Spirit's Word-of-power. She went away rejoicing, and returned the next day with two others, who were also delivered. Within a week the entire class of forty-two men and women had sought and obtained deliverance. Finally, the magician came also to find out by what means his power over these persons had been destroyed.

327. Character Building.—Systematic, purposeful character building is a vital part of the process of experiencing the Divine ideal. The Word-of-power is a means of realizing the truth that is ours in Christ. Continual right choice insures grace for right action. Daily duties may be made to serve as means of development. If we will to do God's will in all things we may give expression to the Divine attributes in every righteous social and vocational activity. We increase capacity for manifesting the mind and character of Christ by habitually thinking, willing, desiring and doing all things as from the Lord to the Lord, that right motives may result in right expression.

328. To increase any special quality, we should first accept it as a gift, a part of our new inheritance. Then, by putting it into words, and in faith declaring it as ours in Christ, we provide the means for its increase. Thus, if one lack courage, one may accept it in faith, and declare the truth, "Christ is courage: in Him I have courage." By feeling it, rejoicing in it and willing it, one coöperates with the Holy Spirit in bringing it into objective expres-

sion. Likewise, any undesirable trait may be cast out as no part of Christ, and its opposite realized. No matter how deficient we are in a faculty or virtue, or how pronounced a fault, it can be corrected. The perfection of mind and character revealed in Christ-Jesus is the goal for which the Holy Spirit is striving in us. He will eventually attain this goal if we co-operate with Him. In eliminating faults and in strengthening mind and character elements, realization should be practiced daily, until the things desired became permanent. If we lack perseverance, we may accept grace just for today, then for tomorrow, and so on. Soon the former thing will have passed away and the perfect one be substituted. Thus, one may work out one's salvation from the old nature and its perverse tendencies and become the embodiment of a new nature that fulfills the purposes of the Spirit.

329. TEMPORAL BLESSINGS.—"Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." (Luk. 12:31.) This injunction is equivalent to a command, and represents the right course for enjoying God's special providences; but it does not imply that we are to receive temporal blessings without effort. Something for nothing is contrary to all law. Jesus said, "My Father worketh even until now, and I work." There are no idlers in the spiritual Kingdom. "He that does not work neither shall he eat," is a law that should be enforced throughout the world. The Lord's condemnation of the rich was not because they were rich; but because they were living in idle luxury, feasting and wasting while the poor suffered for the necessities of life, and

did not receive just compensation for their labor. The Master's saying, "Take no thought for tomorrow," and His reference to the lilies that toil not, imply the futility of objective efforts for things temporal to the neglect of things spiritual. They are neither a license for slothfulness nor an assurance that God will supply the needs of the improvident.

330. The law of opulence is: *first, to have the Mind of Christ, and work with Him and to His glory in whatever position one is called to serve; second, to live economically that nothing shall be wasted, for waste and extravagance are sin; third, to receive through faith the just reward of one's efforts.* We often receive blesings that we have not earned; but such blessings should not be made an excuse for indolence or improvidence. Power is not given of God to be used for selfish ends, or for the violation of justice; but for obtaining what is ours by right, and for receiving, and helping others to receive, the abundance that the Father has provided. He withholds no good thing from those that love and obey Him. Blessed are they that love much and give much; for they shall receive much.

331. "Ask, and it shall be given you." (Mat. 7:7.) It is the Father's will that we ask and receive largely; for He has provided a sufficiency for all. But we should not expect to receive what is contrary to Divine purposes, or what we lack the faith to accept. If we practice accepting all blessings as God's gifts, no matter through what channel they are received, or how hard we have worked for them, we soon come into the state of dependence and faith that corre-

sponds to the relationship between an obedient child and its parents. The child works for its parents without a fixed income, and the parents provide for all its needs without regard to what it has earned. When we work as for the Lord, making good use of our time and talents, He delights to supply our needs in abundance.

332. "The earth is the Lord's and the fullness thereof." (I Cor. 10:26.) We each have a part in the world's work and a share in its riches. We are stewards of God's possessions. We cannot claim wealth or other temporal blessings for personal gratification; but as ours in trust to be used for His glory. When we have the Spirit of the Master in service, we may claim through faith our necessities and the means to accomplish the work whereunto we are called.

333. Protection from danger seen and unseen, real and imaginary, guidance in things temporal and spiritual, help in every worthy undertaking, and assurance that we are pleasing the Father, are all ours when we are working in harmony with the Holy Spirit. Seeing the marvelous gifts available in Christ, let us realize, experience, and prove them; that we may know the truth and have the assurance in our hearts out of which to proclaim it to others. The needy are ever present. The harvest is ripe and the laborers few. Service is our means of demonstrating the presence and power of God. "Faith without works is dead," but faith proved by works enriches the worker, helps mankind, and glorifies God.

PART IV

THE MINISTRY OF HEALING

LESSON XIII

Foreword.—The Christian program includes the restoration of all things. Healing the sick is a part of this program. This Lesson will have to do mainly with the healing ministry of the Holy Spirit in answer to the prayer of faith. In the succeeding Lesson we shall see how to use the Word-of-power for promoting the expression of Christ in health and healing in all that are vitally related to Him. In another Lesson we shall study processes of vitalizing and spiritualizing the body.

Scripture Reading.—"I am Jehovah that healeth thee." (Ex. 15:26) "Thou shalt therefore keep the commandments, and the statutes, and the ordinances, which I command thee this day, to do them, . . . And Jehovah will take away from thee all sickness." (Deut. 7:11, 15) "Jesus went about all the cities and the villages, . . . healing all manner of disease and all manner of sickness." (Mat. 9:35) "And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. These twelve Jesus sent forth and charged them, saying, . . . As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give." (Mat. 10:1, 5, 7, 8) "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they even carried out the sick into the streets and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one." (Acts 5:12, 15, 16)

334. The Great Commission.—All Scripture reveals God's interest in the physical welfare of His

people. No one can study the acts and teachings of Jesus, His instructions to His disciples, and the prominence given in the Gospels and in the Acts of the Apostles to the ministry of healing, without seeing it as a vital part of the great commission. Under the old dispensation, keeping the commandments and fulfilling the ordinances were made the conditions of receiving strength and healing: under the new dispensation, faith in the Lord Jesus Christ is the great essential. The first was under law: the second is under grace. In both, the Lord Christ is the Healer. "He was bruised for our transgressions and by His stripes we are healed." (Isa. 53: 5.) Under both dispensations He is the giver of Life for soul and body.

335. Jesus makes the ministry of healing one of the proofs of His Deity and supernatural power as the Son of God. He commissioned His disciples and followers to exercise this power in His name as a sign of His authority, presence, and loving compassion for suffering humanity; but nowhere is the accepting or experiencing of bodily healing made essential to salvation. There is no word in Scripture to indicate that the original commission and ministry of healing by the Spirit would ever be withdrawn; but much that implies that it should continue to the end of the age.

336. The supernatural phenomena attending the ministry of the disciples and apostles, and in a measure of those to whom they communicated the Spirit, were a part of the Divine program to make effective the Lord's incarnation and establish Christianity on

unquestionable, tangible evidence. With the decline of faith in and understanding of the indwelling presence and ministry of the Holy Spirit came a corresponding lessening of supernatural phenomena. Since the beginning of the "latter rain," (Jas. 5:7.) there has been an increasing manifestation of the Lord similar to that of apostolic times. Therefore, we that are in Christ should seek to coöperate, through faith and compliance with every necessary condition, that this special ministry of the Spirit may be made more effective, not only in healing, but in converting the unsaved and in spiritualizing believers.

337. The time is at hand for a fuller revelation and manifestation of God in man. We are choosing and being chosen for the culminating crisis. There is a new awakening and a new experience for those that heed the instruction of the Prophet to "Ask ye of Jehovah rain in the time of the latter rain." (Zec. 10:1.) Those that willfully reject the outpouring of the Spirit will for a time be cut off from their inheritance, and so related to the world's wickedness as to suffer with it. The Lord is selecting His own, first, by love. Happy are those that respond; but woe to those that, having known Him, resist His Spirit until the day of their accounting. For all such the blessing will come through bitterness and suffering.

338. Sin and Sickness.—Sin, first in Satan, then in man, then thorugh these in the defilement of nature, was and is the primary cause of all evil, including sickness. Sin in the race gives a perverse tendency to all, which makes them susceptible to Satan and to sickness. But sickness does not always arise from per-

verse tendencies or willful disobedience in a sufferer, and sin does not always produce sickness in a sinner.

339. Sin always has a destructive reaction in soul or body, or in both. Wicked emotions may chemicalize in poisons that cause functional or organic disease; but in many instances no such effects are experienced. Wicked persons are often physically healthy, and moral persons often suffer from sickness. When the reactions of sin are not in the body, they are in the spirit, inhibiting the expression of the higher nature in mind and character. There is a dying at the top, as it were, which, if not stopped by spiritual quickening and regeneration, eventually destroys soul and body.

340. Sickness may be due to unsinful emotions, as fright, grief, excitement, over-joy, even excessive devotional exhilaration; or to purely material causes not involving any moral law, such as sudden changes of temperature and other external physical phenomena, poisons, congestions, obstructions, bodily misplacements and accidents. Infectious and contagious diseases communicate their virus and germs to the innocent as well as to the sinful. But when we are spiritualized in soul and body, spiritual vitality may so resist the causes of disease as to make us practically immune. Again, through grace, we may live so under the protective ministry of the Holy Spirit as to be shielded from threatening danger, and delivered from conditions and calamities that would otherwise prove fatal. The faithful servants of God in all ages have experienced this precious ministry

to a greater or less degree, though not always according to their choice.

341. Healing for All.—Under the Gospel dispensation, healing by the Spirit may be experienced by anyone meeting the one condition of faith. In the case of infants, or when sickness makes it impossible for a sufferer to acknowledge Christ or to exercise faith, the ministry of the Spirit may be received through the faith of another. To experience Divine healing does not always require repentance for sin, or acceptance of Christ's vicarious atonement. It does not necessarily involve forgiveness or reformation. But when sickness is the result of willful sin, repentance is often necessary before one can exercise receiving faith. The practice of Jesus and the disciples was to heal all manner of diseases without regard to their nature or the moral status of sufferers. In view of this fact we should keep in mind the central truth, that the ministry of healing is a ministry of *mercy,* which extends to any that suffer without regard to their worthiness or relation to the plan of salvation.

342. Before beginning the study of how healing is received one should understand the following related facts:—

(a) There are natural means of experiencing health, strength and healing, and there are supernatural gifts of grace, which promote or supply health and strength, and accomplish healing. The two are in no way antagonistic, and we may draw vitality from both sources at the same time. We cannot change the course of nature or transcend its laws; but

we can so change our relation to the Lord as to experience deliverance from the works of Satan in the body, and receive spiritual Life and strength.

(b) All natural means for promoting health and healing, whether dietetical, medicinal, mental, or metaphysical, are commendable. But they are no part of, and should not be confounded with, supernatural means of maintaining health or of curing disease.

(c) There are two distinct methods of experiencing supernatural healing. One is through special anointing by the direct ministry of the Spirit in answer to the prayer of faith: it may achieve its work instantly, no matter what the nature of the disease, or gradually, according to the will of God and the faith of the recipient. The other is by appropriating our new inheritance in Christ as members of His Body. The former method will be treated in this Lesson and the latter method in the one following.

(d) We can learn to receive the ministry of the Holy Spirit in realizing health and healing for ourselves and others; but we cannot practice Divine healing any more than we can practice forgiving sins or communicating eternal Life. Our efforts are effective only as they spring from love and fulfill the conditions of faith for permitting the Spirit's manifestation. There is but one Divine healer, even Christ-Jesus our Lord.

(e) There is no way to prepare ourselves by prayer faith or fasting, by concentration exaltation or self-renunciation, that will insure the Lord's doing as we desire. But we may appeal to Him in loving confidence, and gratefully accept His response.

(f) We must not think of God's Spirit as an impersonal principle, or power that we may use; but as the personal manifestation of God, who is with us to glorify Christ in the communication of His blessings.

(g) Some are especially anointed to exercise the gift of healing; but no one has this or any other spiritual gift as a talent, or power *conferred,* which may be used *apart* from the personal ministry of the Holy Spirit.

343. The Vital Principle.—All life, strength and healing is primarily from God. His Life and healing power come into manifestation in two ways, natural and supernatural. The first is a part of the *general providence* of God, which extends throughout created nature. The second is an expression of *special providence* through Christ in answer to the prayer of faith. The first comes through the cosmic sacrifice of Christ, the second through the Messianic. (VI:162-168.)

344. The created vital principle of nature, which comes into expression specialized in multitudes of living forms, is the healer of the diseased tree, the injured bird, beast, and mortal man. All systems of healing, whether mechanical medicinal or mental, are effective just in proportion as they promote the coming into expression of the vital principle, apart from which they are all powerless. All human efforts and agencies are but means. No physician or system can lay claim to power in healing other than to assist nature in its vital processes.

345. The masses of humanity, not having accepted

grace, are still under law. For all such there are natural means of culture and ways of attainment that have their effects in developing and correcting the natural man. But for those under grace there is a supernatural way in Christ for mind and character building. Likewise, in bodily health and healing, most of mankind, by not accepting Christ, limit themselves to natural means. But to the children of grace, Christ is the Great Physician; also, to whoever will believe and receive, He extends healing, even though they are not of His Kingdom; for His mercy is boundless, His love all-inclusive, and His joy made full in ministry.

346. Healing Enjoined.—"Is any among you sick? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." (Jas. 5:14-16)

347. In seeking healing by the ministry of the Spirit, the three essentials to keep in mind are:—

(a) Christ is ever present in the Holy Spirit, able and willing to manifest healing, vitalizing power in answer to the prayer of faith.

(b) All diseases, no matter how virulent or long standing, are curable by Christ; if faith is sufficient to receive His ministry.

(c) Aside from such cases as it is not the will of God to heal, the realizing of healing depends solely upon our faith. *The miraculous is made possible by heart trust in God,* through which faith and power

come into expression. If we lack trust or faith, we should begin by appropriating grace. (V:192.) This is always open to a penitent heart, no matter how unworthy. Through grace comes faith, and through faith, power. Therefore, there is an open highway for the weakest and vilest to come to God, become an instrument of faith, and through faith receive healing or any other gift. To illustrate: an engineer wants to move a train. The load is heavy and the grade is steep, but he has a means of increasing the power of his engine to where it will accomplish the desired task, *i.e.,* more fuel and firing, more generation of steam. Were he foolish enough to try to move his train before he had sufficient steam pressure, all his pulling of levers, puffing and whistling, would accomplish nothing but waste of power. Likewise, when we try to get results by worry, crying unto God, and working ourselves into a fury, it avails nothing but exhaustion and discouragement. To have power, we should seek first the heart purity that comes through grace, and the trust that is born of love; then may we receive the faith of the Son of God through which the dynamics of the Spirit are made manifest.

348. As an aid to faith, we need to be delivered from the false notion that things in nature are fixed, immutable, unalterable. A snow-flake is fixed and firm until the sun's rays fall upon it, then it dissolves and obeys the laws of mobility. Likewise a diseased body is subject to spiritual forces.

349. Surrendering Sickness.—No matter what the apparent or immediate cause of sickness, it is well to begin by offering it up as sin, or the work

of the evil one, to be repented of that it may be cast out by the power of the Spirit. Often it is impossible to receive faith for healing until some sin is given up. The law here is the same as in seeking Christ for sanctification. Complete heart surrender and consecration, with a purposeful turning from every form of evil, destroys resistance to God's Spirit and permits Him to accomplish His work. Sometimes, sickness is caused by obsession, in which case it is necessary to command Satan in the name of Christ-Jesus to come out of the afflicted one. The power to do this is of the Holy Spirit, and whoever is called to minister in this way will know when and how to proceed.

350. God's Will to Heal.—The Divine will always represents the perfect. The restoration of man, spirit soul and body, to the perfection revealed in Jesus is the persistent purpose of God expressed in His abundant grace. We should never question His willingness to heal us, or His purpose to save us from every affliction, no matter what the cause. We should ask and expect deliverance from every form of sin and sickness through the merits and sacrificial blood of Christ-Jesus. But except they be revealed by the Spirit, we have no means of discerning the Divine plan, or the state of a soul. Therefore, we must trust God to answer a petition as He sees is best. In some, the claim of death is granted; for it is their time to go. In others there is postponement of healing for the accomplishment of other works of grace. God, out of His love and wisdom, sometimes permits physical suffering for a time,

even as He permits other trials, as an expedient for bringing us into experiences and blessings we would otherwise miss. Therefore, the first question to ask when affliction comes, or when deliverance is delayed, is, "Lord, why has this thing come upon me?" The next thing is to seek to rectify the mistake. This accomplished, we are in condition to accept deliverance.

351. "As a father pitieth his children; so Jehovah pitieth them that fear Him." (Ps. 103:13.) All sickness and affliction are contrary to the will and purpose of God; but when they come, God may use them in teaching a needed lesson or as a means of grace. The chastisements of God are expressions of His love and wisdom. God's response to the prayer of faith for healing may come in any of several ways, or in a combination of ways. It may come as a direct anointing of the Spirit, resulting in immediate relief: this is the apostolic way; because it is the way made possible by apostolic faith and understanding of the presence of Christ in Spirit to accomplish the work instantly. Under less favorable conditions the appropriation of grace may be gradual. In many instances, means are suggested by the Spirit and blessed in the healing; but such means are not to be considered as remedies, or recommended to others. Because the Lord administered a clay poultice to the eyes of a blind man, we are not to assume that a clay poultice is a remedy for blindness.

352. The Law of Power.—To work with the Holy Spirit in the manifestation of His power, we should have a special anointing, that He may find

expression in us and through us. Having asked in faith, we should claim the answer in Jesus' name, with the assurance that the Spirit's power will be manifested according to the Divine will. It is irrational to depend upon the power of yesterday: we cannot grind with the water that has passed, or with that which is still in the clouds. Now is the potential moment of every form of energy. We must learn to look to God for grace NOW, and depend upon His manifestation NOW. When we do this, we shall have persistent, effective power in service.

353. In our efforts to serve, the more fully we realize that the Holy Spirit is the doer, the more satisfactory will be the results. When conscious of His all-presence, we may fulfill the conditions of faith for His manifestation in those open to Him, no matter how far away they are, or what their surroundings. There is no such thing as separation or distance in Spirit. But human limitations have to be reckoned with, and nearness often promotes faith and the right emotional and volitional conditions both in the sick person and in the disciple. But when this is not feasible, by ignoring distance, we may serve the Holy Spirit in the healing of one far away quite as well as though in the same room. We need only to see the finished work of Calvary as covering the case, and the gift of Life as restoring to the normal. Often one can be more effective in the quiet of one's own room than when in the presence of a sufferer.

354. The ancient custom of laying on hands and making use of vital magnetism is often helpful; but these expedients are not always necessary or advan-

tageous. They may cause a sufferer to get his eye off from Christ and on a disciple, and in some instances may cause a disciple to take upon himself a sufferer's conditions. Where there is Satanic obsession in either soul or body, physical contact is dangerous. A few years ago a well-known Salvation Army worker held the hand of a vicious criminal while praying for him, and was immediately stricken by an obsessing power that caused a violent fever, which came near taking her life. Many persons have suffered similar reactions from holding the hands of those whose sickness was caused by obsession. Therefore, except one is sure of conditions it is better to ignore the physical entirely and deal only with spirit.

355. Awakening Faith.—Usually the quickest and most effective way to inspire receiving faith in those seeking healing is to read a few texts of Scripture that refer to Christ's compassion and works of healing, then remind them that when Jesus ascended on High, He sent the Holy Spirit to continue His works among men; and that the Spirit is present, able and willing to do what Jesus would do if He stood by them. When they are willing to accept His ministry, it is time to pray the prayer of faith (X: 283), accept the answer through praise and thanksgiving, and encourage them to do likewise.*

* If, from any cause, a sufferer is unable to exercise faith, it is well to remind him that effort is not necessary; that quiet resignation and receptivity are sufficient. In some cases it is well to explain that when one accepts the sacrificial blood of Calvary in faith, for forgiveness of sin or for healing, the spiritual blood of Christ is manifested in the soul by the Holy Spirit, and becomes the means of cleansing and healing. This explanation does not

356. When there is apparent failure, we should never doubt the Word of the Lord, or the Spirit's presence and power to make it effective; but search self, and see if there is complete consecration, and compliance with the conditions of right motives faith and obedience. If the fault is not in ourselves, it may be due to subjective resistance, doubts, fears, or sin unrepented of, in the sufferer. In any case, the way out is to get right with God, then pray for increased faith that the Spirit may do His work. If the fault is in the sufferer, we should seek to awaken greater love and devotion. We cannot force any of these conditions, in ourselves or in others; therefore, we must be patient, constant, not depending upon our efforts as availing anything, but trusting God to glorify His Son in response to our petition.

357. Spiritual Healing and Means.—All spiritual healing is by the operation of the Holy Spirit in and through the human spirit. As the musical vibrations of a higher octave produce corresponding multiple vibrations in lower octaves; so spiritual harmonies cause like vibrations in soul and body, which result in pure life and substance, health and strength. The human spirit made receptive by love and faith is the only natural or created thing so related to God's Spirit as to serve as a direct medium of Divine manifestation. When material means are blessed of God, it is because faith serves as the medium of the Divine gift.

necessarily serve the Spirit's end; because it tends toward objective knowledge and mental activity, whereas faith from loving trust is the condition desired. But in some, love for God is increased by knowing of this spiritual process.

358. We may call a physician, receive or administer any remedy or form of treatment that has proven meritorious, without violating spiritual law. We may serve God by hygienic living, by destroying poisons and disease germs, correcting anatomical anomalies, and in various ways promoting the right conditions for the expression of the vital principle. But natural means of healing produce natural effects only; while spiritual healing accompanied by forgiveness of sins changes constitutional soul qualities, and thereby causes the formation of pure, rather than perverse flesh. The continual manifestation of spiritual Life in a spiritualized soul and body makes one practically immune to disease from any cause, but especially so from diseases that result from personal sin. This fact is highly significant, and is sufficient reason for continually accepting the Divine Life for vitality even when there is no apparent weakness or disease.

359. The one means demanded of God for the accomplishment of our healing is FAITH. But if additional means are expedient, they should be used. By refusing to do so, one may become responsible for thwarting God's purposes. A few years ago a strong, middle-aged woman was stricken with severe cramps from intestinal obstruction. The sect to which she belonged considered it wrong to employ any natural means of healing. Each day the Elders of the Church came and prayed, anointing her with oil in the name of the Lord. When neighbors suggested a remedy, the Elders opposed, saying that should it prove effective God would not get the glory. After eighteen days of intense agony, the sufferer died, leaving two

motherless babes. This form of religious fanaticism has greatly hindered the Lord's ministry of healing. Unfortunately, fanatical adherence to a given system is not limited to one sect: metaphysicians have slain their thousands, and medical and mechanical physicians their tens of thousands, by refusing to employ other agencies than those prescribed by their creeds.

360. God may do the miraculous in answer to the prayer of faith: He may remove intestinal impacts, heal broken bones, or replace dislocated joints, without material assistance; but in most instances it is our privilege and duty to make such mechanical adjustments as will expedite the work of the Spirit. Thus, a strong healthy boy, who was rapidly becoming feeble-minded, was brought for prayer. During intercession, the Spirit revealed that the atlas vertebra was so displaced as to inhibit the blood supply to the left side of the brain. An adjustment was made, and in a few weeks the brain functioning and mind activity became normal. The difficulty was entirely mechanical. Many similar cases have been revealed by the Spirit, and leadings given for the employment of natural agencies. Surgery, antiseptics, germicides, sanitation, and common sense hygiene have their place in all sane, wholesome living. The progress of science is the progress of God in human knowledge. When we reject the revelations of science and the use of such agencies as have proved effective, we dishonor God and His providence for our protection.

361. During the first century of the Church the masses were converted largely through the signs and

wonders that accompanied the preaching of the Gospel. If like signs and wonders attended present day preaching it would be the means of bringing millions of precious souls into the Kingdom. Therefore, it becomes the duty and privilege of all Christians to seek Divine anointing, and claim the promise for the manifestation of some special gift as their equipment for definite service, that the Lord may be glorified and mankind Christianized.

PNEUMATHERAPY

LESSON XIV

FOREWORD.—In this Lesson we are to study a new method of experiencing strength and healing through the united expression of the Holy Spirit and the human spirit in bodily functions. This new science is a part of the Divine plan for spiritualizing believers, vitalizing the church, and restoring faith in the sufficiency of Christ for soul and body.

SCRIPTURE READING.—"In Him (Jesus Christ) was Life; and the Life was the Light of men." (Jn. 1:4) "For as the Father hath Life in Himself, even so gave He to the Son to have Life in Himself." (Jn. 5:26) "I came that they may have Life, and may have it abundantly." (Jn. 10:10) "God gave unto us eternal Life, and this Life is in His Son." (I Jn. 5:11) "Jehovah will give strength unto His people; Jehovah will bless His people with peace." (Ps. 29:21) "He giveth power to the faint; and to him that hath no might He increaseth strength. Even the youths shall faint and be weary and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." (Isa. 40:29-31)

PNEUMATHERAPY.—(Greek pneuma—spirit, and therapy—healing science.) *The science of spiritual healing; specifically, healing accomplished by the united operation of the Holy Spirit and the human spirit.*

362. GENERAL STATEMENT OF PRINCIPLES.—In its broadest application, the science of pneumatherapy includes all healing of soul and body resulting directly or indirectly from the operation of the Holy Spirit, whether His ministry be in response to the prayer of faith, or in the realization of the works of grace, or through His expression in a regenerate spirit.

But this Lesson has to do exclusively with methods of realizing health, strength and healing by the ministry of the Holy Spirit in the members of Christ's Body.

363. Pneumatherapy is based on the fundamental Christian verities of vicarious atonement, regeneration, and the personal presence and ministry of the Holy Spirit. It is in no way related to Occultism, New Thought, Spiritism, Psychotherapy, Christian Science, or any other current system of mental or metaphysical healing. "Christ in you the hope of glory," is the central fact of Pneumatherapy;—not a theory, not a metaphysical proposition, not an abstract principle, but Christ Himself, a living, loving, purposeful, all-powerful personality, in whom, "dwelleth all the fullness of the Godhead bodily, and in Him ye are made full." (Col. 2:9.)

364. The branch of Pneumatherapy that relates to bodily healing through the realization of our inheritance in Christ-Jesus rests on the following facts:—

(a) The fact that Christ's vicarious atonement accomplishes the redemption, and makes possible the restoration and spiritualization of man's whole nature, spirit, soul and body; which atonement is made effective in a believer by the ministry of the Holy Spirit.

(b) The fact that Christ indwells the members of His Body by the Holy Spirit, and is ever seeking to express His perfect Life and substance in them.

(c) The fact that to the degree that Christ comes into physical expression is strength and wholeness realized in bodily functions.

(d) The fact that the Holy Spirit unites with the regenerate human spirit in vitalizing soul and body,

thereby making it possible to receive and appropriate Divine Life for health, strength, and healing.

(e) The fact that the Spirit's Word-of-power constitutes an adaptable and effective means of casting out sickness and inwrought sin, and of receiving the spiritual Life and its qualities specifically in any part or function.

(f) The fact that every child of God is vitally related to Christ-Jesus, and is, by virtue of the new inheritance, entitled to share all the riches of grace, including health and strength, to the end that Christ may be glorified and His Kingdom extended on the earth.

(g) The fact that the foregoing propositions are experiencially demonstrable by any regenerate person complying with the necessary conditions for working with the Holy Spirit in spiritualizing the body.

365. In Lesson VI we saw that the Holy Spirit engenders a new center of Divine Life in union with the purified human spirit, producing a Divine-human, or in-Christed spirit. In Lesson IX we saw that this union extends to every attribute and function, and that since the Divine Spirit is unlimited, the strength of any given attribute is in exact proportion to the offering made by the human spirit. Again, in Lesson X we saw that the dynamic power of faith is the result of the union of Divine faith and human faith, also that power is directed to the accomplishment of a specific work by a faith-form expressed in words. From these facts we may understand how and why the Holy Spirit unites with the human spirit in communicating the

Divine Life to soul and body, and in healing or strengthening any part or function.

366. The Healing Word.—In our studies of the Word-of-power we found that it begins as a spiritual impulse; that it is an expression of faith, a truth that springs in the heart as an emotion and comes to consciousness as a reality; that this conscious reality put into words and refunctioned over and over is the means of giving substance and permanence to the thing declared. To apply the Word-of-power in experiencing health and healing, one should first mentally perceive the new nature in Christ-Jesus as perfect in spirit, soul and body, the image and expression of Christ in Life and substance; (pass the three gates, 303) then, through faith, coöperate with the Holy Spirit in realizing this truth, putting it into words and repeating the faith-form with joy and assurance, feeling the truth declared. It is heart acceptance and emotion that serves the Spirit in the realizing process.

367. *Faith forces, to become effective on the physical plane, must be changed into psycho-physical energies.* This change from higher to lower functioning is normally involuntary, but may be augmented by purposeful effort. Thus, thinking and feeling strength in a muscle while flexing it greatly increases the effect of the exercise. Likewise, saying, feeling and willing vitality into any function or part tends to increase its strength. Except one is able to feel sympathetically in a given function, it is difficult to experience healing or strengthening. Some are so constituted that they readily receive works of grace in the soul, but have difficulty in receiving in the body. They perceive the

truth, *but being unable to feel it in the functional body,* have no faith-carrier for the Spirit's use; hence lack capacity to unite with Him in psycho-physical processes. This state may be largely overcome by the practice of holding a sympathetic attitude toward the functions and members of the body, not as parts of, but as servants to, the self. When a regenerate soul fully realizes his spiritual nature in Christ, he may speak the Word-of-Truth into his body; even as the Lord is ever saying to the members of His Body, "It is the Spirit that worketh in you to will and to do. Ye shall be holy, for I am holy. Ye shall be strong, for I am strong. Ye shall be perfect, even as I am perfect." A disciple that has the capacity for uniting with the Holy Spirit in the work of physical healing is able to feel for and declare the truth in another as well as in himself.

368. Realizing Healing.—To intelligently co-operate with the Holy Spirit in realizing healing one should have in mind the following teaching:—

(a) Jesus Christ incarnate expressed His wholeness and strength in bodily functions and substance. He demonstrated His dominion over the flesh, and power to restore others. What He did in Himself and for others He is able and willing to do in us.

(b) The Word-of-power for healing the sick is a Word-of-faith spoken in the name of Jesus, by the Spirit, to the end that the Father shall glorify the Son in restoring to the normal for the more perfect expression of the Divine Life.

(c) The healing Word is not something that we may declare of ourselves and thereby realize the truth

declared. An effect cannot be greater than its cause. *A human affirmation is powerless to accomplish supernatural works.* We may suggest this or that to ourselves or others, and experience helpful functional reactions; but this does not accomplish the work of the Spirit.

(d) To declare the truth with power we should ignore symptoms. When we think of diseases we visualize them, and create fear thoughts that oppose the truth and act as subjective suggestions in producing and in perpetuating wrong functional conditions in ourselves and others. To be cleansed from sin, we look not at our sinful human nature, but at our perfect substitute, Christ-Jesus. Likewise, when we seek to realize the blessings of healing or of strength, we should see, not our disease or weakness, but the perfect substance, form and function, Life and strength, of Christ; that, seeing Him, we may be changed into His image. (See II Cor. 3: 18.)

(e) We do not excuse sin, but offer it up to God as evil. Likewise, sickness should be repented of and put away, and the truth of our perfect Substitute accepted in faith. When Jesus became our Substitute on Calvary, He bore not only our sins but our sicknesses, and by His stripes we *are healed.* His suffering accomplished the means by which we are restored to the Divine image. When we personally appropriate the finished work of Calvary through faith, we may realize the substitution of Christ's wholeness for our sickness.

369. The method presented in the foregoing teaching is illustrated in the following cases:—

(a) A lady had been ill of blood poisoning for two weeks. She was filled with distress and loathing because of patches of blisters that appeared on her body. Earnestly she besought the Lord to show her the way of healing. Soon she became conscious of the words being formed in her mind, "The blood of Jesus Christ cleanses me from all sin; the blood of Jesus Christ flows in my veins." With joyful emotion she accepted the Word, and repeated it over and over until faith in its reality took possession of her consciousness. From that hour the painful itching ceased, the flesh began to heal, and in three days she was up and about.

(b) A gentleman had a severe attack of gastritis, which telescoped the intestines. A week of skillful medical effort failed to relieve, and his condition became critical. A council of physicians decided that an immediate operation was necessary. The patient asked to be left alone one hour, and with the energy of desperation turned to God in faith. He was led to declare the truth, "God is Spirit. I am spirit. Christ is my Life and my substance. He is all in all." This Word-of-faith was repeated over and over with emotion, heart acceptance and praise. In about twenty minutes he began to realize the truth. There came a sense of withdrawing from the body and living in the very presence and Being of Christ. Physical consciousness ceased. To the attending nurse he was apparently dead for several minutes. When objective consciousness returned, his temperature had fallen from one hundred and four to normal; the tense muscles had relaxed; the knot in the intestines was gone; all pain had ceased. The waiting physicians declared the

change phenomenal and recommended sleep, saying that all occasion for an operation had passed.

(c) A lady afflicted with a bronchial disease was struggling for breath. Her physician said she could live but a few minutes. The family and friends were called to the bedside. A neighbor experienced in speaking the Word-of-power in the Spirit said to her, "God is your life. Breathe the Divine Breath." Having spoken the Word aloud, he stood by, repeating it silently. She received the truth in faith and was immediately relieved from the death-grip of the disease. After a short sleep she awoke refreshed and free from pain.

370. Delayed Results.—The truth declared may be realized immediately, gradually, or it may be indefinitely postponed, according to the degree of subjective resistance. Resistance is usually due to constitutional materiality or unbelief, unrepented of sin or an unsurrendered will, which prevent one from seeing the spiritual reality, and holding it without wavering against opposing symptoms and bodily states.

371. When an affliction has become chronic, or is the result of weakness, or some developing abnormal condition, the truth that is ours in Christ should be spoken in faith for several minutes daily, until the habitual functioning comes to correspond to the ideal. Such practices should be entered into as a devotional acknowledgment of God's gift. The Holy Spirit does not need repeated opportunities, and could we meet the conditions of faith at once, a single acceptance of the truth would be sufficient. Those that are ill, or inexperienced in receiving the ministry of the Spirit

should be assisted by one or more friends uniting with them in receiving faith and in declaring the truth.

372. Essentials of a Declaration.—The essentials for realizing bodily healing and strength are for the most part the same as for realizing character elements, (Lesson XI) and may be briefly stated as follows:—

(a) The thing declared must be true in Christ-Jesus, and therefore potentially true in the new Divine-human spirit as a member of His Body.

(b) It must be declared in faith, with earnestness and gratitude to God for the reality.

(c) It must be visualized, seen as a present fact; not will be, but is now. Christ is now whole. His wholeness is a present reality in any regenerate spirit and its substantial body.

(d) The truth should be declared over and over in the heart until one becomes conscious of its reality.

(e) Positive sickness and disease should be condemned, and their potency denied as any part of or having power over the real self; that they may not resist the manifestation of the Spirit in healing. (Jesus rebuked the fever.)

(f) Whenever realization is not clear, or assurance of wholeness is lost, the effort should be repeated.

(g) The Holy Spirit is the doer in all faith efforts. Apart from Him we can realize nothing that is ours in Christ.

373. Experience in realizing increases efficiency. One that has become expert in working with the Lord may realize definite results with a single declaration. But when one is inexperienced or lacks faith, it is often

necessary to repeat the truth many times to serve the Spirit effectively. The fact to keep in mind concerning ourselves is that in Life and substance we are SPIRIT, and all our functions are primarily spiritual. The persistent consciousness of this fundamental truth tends to deliver from the supremacy of the flesh. When sensations and disease symptoms intrude, they should be met with the declaration of the truth, "I am spirit: in Christ all my functions are spiritual: I have dominion over my body."

374. RESIST DISEASE.—"Resist the devil and he will flee from you." (Jas. 4:7.) Disease may or may not be directly of the devil; but no matter what the immediate cause, it bleongs to his works, or evil. Therefore, it is not something to be palliated, sympathized with, or submissively endured; but despised, resisted, and cast out by the power of the Spirit. God loves a sinning soul; but He hates sin. He loves a diseased function; but He hates disease. To work with Him, one should have the same mental and emotional attitude. If one should see a child attacked by a savage dog, one would experience sympathy for the child and courage to grapple with the dog. Likewise, one should have compassion and the will of blessing for a weak function; but Divine wrath and energy to grapple with disease and destroy it.

375. SEEING THE REALITY.—Spiritual man, being a center of Christ's Life, is never sick or diseased. All sickness is in the mortal body, and should never be identified with the true self any more than the defects in a garment should be identified with self. We may say, "My body is sick;" but when we say,

"I am sick," we identify self with the mortal and lose the consciousness of the spiritual self. What we identify self with we tend to become. If we continue to think of ourselves as inefficient, discouraged, this mental and emotional attitude will soon make this state permanent. Likewise, if we identify sickness with self, we thereby pervert the functions, and thus perpetuate and intensify the wrong condition. By denying bodily sickness as any part of self, and persistently declaring the truth of our spiritual wholeness and strength, we cause functional activities corresponding to the truth declared, and thereby realize it in the physical body. A few years ago, a great and good man was dying. In the intensity of his suffering he had identified self with his pain-racked body. A Christian friend sat by his bedside, and between the paroxysms of pain reminded him of his spiritual reality; that as the image and expression of Christ, he was whole and strong in Life and substance; that this frail, dissolving garment that he was about to cast off was no part of himself. At first, the dying man's vision of the truth was vague; but after a few minutes of quiet prayer, the ministry of the Spirit became manifest, and he realized that in his true self he was a big, strong spirit. Immediately, the paroxysms of pain ceased. He rested for several hours, then calling his attorney and stenographer, he accomplished a vigorous day's work adjusting business matters. When the time came for him to go, he fell asleep, still in the consciousness of his spiritual reality and strength.

376. The Bread of Life.—"Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people

shall go out and gather a day's portion every day. . . And the children of Israel did eat manna forty years." (Ex. 16: 4, 35) Jesus said, "I am the living bread come down out of heaven. If a man eats this bread, he shall live forever. . . Unless you eat the flesh of the Son of Man and drink His blood, you have no Life in you. He who eats my flesh and drinks my blood has the Life of the Ages, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. He who eats my flesh and drinks my blood remains in union with me. As the ever living Father has sent me, and I live because of the Father, so also he who eats me will live because of me. This is the bread which came down out of Heaven; it is unlike that which your forefathers ate—for they ate and yet died. He who eats this bread shall live forever. . . Does this seem incredible to you? . . . It is the spirit which gives Life. The flesh confers no benefit whatever. The words I have spoken to you are spirit and are Life." (Jn. 6: 51-64. Weymouth Tr.)

377. The manna provided for Israel was to supply a temporal need. It was a complete food given daily to be used on the day that it came, except that a double portion fell on the sixth day to provide for the Sabbath. It was exclusively a gift to Israel. Christ came as the spiritual manna, the substance of spiritual Life. He is the all-sufficient daily Bread for spiritual sustenance and growth. His substance is given only to the members of His Body, the new Israel. The spiritual bread of Life is communicated by the Holy Spirit, and received in the human spirit by faith. It is assimilated by the soul and supplies strength and vitality. The soul in turn vitalizes the functions of the body, so that the whole man may be invigorated, strengthened, healed and sustained by the spiritual bread. Unfortunately, we are slow to apprehend the truth of the foregoing Scriptures, and slower still to appropriate the Life and substance of the Lord's body. It is the Master's will that we hunger no more, but

feast daily; that we grow strong in the Spirit and in the Life, and from this supernatural vitality have strength and vigor in soul and body. The Eucharist is the Lord's appointed means for receiving by faith of His substance. This means should be employed daily when there is sickness or extreme weakness. As the natural breath, consecrated, may become a means of inbreathing the spiritual Breath; so the daily food, gratefully accepted as a gift from God and consecrated to the Spirit's use, is quickened in its qualities, transmuted into pure substance, and thereby made sustaining to the substantial body.

378. The Center of Life.—All vital functions are related to a common center of life through which they may be influenced. Every function is susceptible to reinforcement from two sources—the natural, which comes by nutrition and breath, and the spiritual, which comes by grace through the ministry of the Spirit. As we may increase vitality through natural means of food, air and exercise; so we may receive of spiritual vitality through faith. As members of the Body of Christ we receive much or little of spiritual Life according to our appropriation of the gift. Many are weak and thousands die from incomplete oxygenation, not because there is insufficient air, but because they do not breathe deeply. Likewise, many of God's children are weak in soul or body because they neglect to partake of the Life that is as abundant and free as air.

379. "They that wait upon the Lord shall renew their strength." (Isa. 40:31.) The more carnal we are, the more are we dependent upon physical means. As we learn to appropriate Divine grace in the body

we find we require less food, less time for recreation, and can endure greater efforts without fatigue. Many of God's servants have borne testimony to having been physically sustained by the Spirit.

380. The solar plexus is the center of the vital system. To increase vitality, one should fix the mind upon this center, seeing it as a miniature sun, a dynamo from which radiate the life currents, which carry on the vital functions. One may receive the Life into the solar plexus by long, deep, rhythmic breathing, with love and devotion to God. When one is full of warmth and glow, one should praise God for the gift of vitality in each of the several functions, as respiration, circulation, digestion, etc. One may call them by name, saying in substance, "Out of the Divine Life I have perfect digestion, perfect respiration, assimilation, etc." and conclude the devotion by feeling and saying, in substance, "The love of God fills me and vitalizes every part. He is my joy, my Life, my strength." As long as one maintains the right emotional state, the flow of Divine Life continues.

381. Bodily Response.—All functional and bodily response to spiritual forces is primarily subjective and cannot be judged by what is registered in consciousness. But if we realize the truth in the Spirit, it will soon be experienced in the functions of the body. When there is no perceptible response to the truth declared, we should not wait for evidence; but in faith feel, think, and act what we know to be true in spirit. Suppose we lack digestive power: by vitalizing the center of life as indicated, and following this with the realization of perfect digestion and assimilation, the

statement of the truth becomes the form, and the Spirit-filled emotion the force, for strengthening this function. When results are slow we should not limit the faith or power by assuming that there is no improvement; but accept the finished work of the Lord as true, and rejoice in it that it may become apparent.

382. All functions are not equally susceptible to objective influences. Some are subject to voluntary control; others are entirely involuntary. The former are more responsive to mental states than the latter. But when the truth is spoken into the soul as a living reality, it will become effective sooner or later. When any particular part needs strengthening, one should center the mind, not upon the organ, but upon the function as a center of life. One should breathe, as it were, to this center, at the same time loving it with compassion and sympathy; then turn in devotion unto God, that the Divine Life may be expressed in it as a vital flame.

383. This method of realizing for weak functions should be practiced daily as a part of the regular devotions until full strength is demonstrated. Affirming the truth of the Lord's strength in a given function as we go about our work, seeing always the expression of His perfection and power as our means of realizing the truth, we soon come to abide in the consciousness of sustaining bodily strength and vigor.

384. IN ALL EFFORTS TO REALIZE STRENGTH OR HEALING, ONE SHOULD IGNORE PARTS AND ORGANS, AND DEAL WITH VITAL ENERGIES AND FUNCTIONS ONLY, KNOWING THAT THESE ARE ALWAYS RESPONSIVE TO EMOTIONAL AND SPIRITUAL VIBRATIONS: WHEN THEY ARE STRENGTHENED

AND CORRECTED THEY WILL PRODUCE CORRESPONDING CHANGES IN BODILY SUBSTANCE AND STRUCTURE.

385. THE TRUE UNDERSTANDING.—God is our Father. He is a Spirit. We are His spiritual children. We have material bodies that are our means of growth and objective expression. We should not deny their existence or the testimony of our senses about them; but we should have dominion over them. We should accept the truth as God has revealed it, and as science and experience testify; that we are in the presence of, and partake of, both the natural and the spiritual, having our reality in that which is spiritual and eternal, and our objective existence in that which is physical and temporal.

386. Jesus Christ and His disciples made it plain that they were dealing with the devil and his works. To them, sin, sickness, and diseased bodies, aches and pains were facts, not illusions; facts to be dealt with by spiritual forces and corrected by spiritual means. In our efforts to realize health and healing for ourselves or others, we should follow the Master in concept and effort, that He may prove His presence and power.

387. REALIZING FOR OTHERS.—The gift of healing by the ministry of the Spirit is confined to those anointed for this work. But all that are indwelt by the Lord may realize His strength in bodily functions. His expression means health and wholeness. Therefore, we should be eager to declare the truth daily in joy and gratitude, that we may demonstrate the presence and vitalizing power of Christ. What we do for ourselves we should do for fellow Christians. The

truth of Vital Christianity should be made our constant theme and means of service, our way of extending the Kingdom. Both the sick and the sinful should be induced to accept Christ as the Great Physician for soul and body. Every pastor should be a Pneumatherapist, able to speak the truth that makes for strength and healing. Every church should be a center of Divine Love and Life. Social service should be used to draw men and women to Christ, and Christ made the answer to every personal problem.

388. Necessary Equipment.—To declare the truth that is ours in Christ and be instrumental in the ministry of healing, we do not need to know the causes or symptoms of disease. As a matter of fact, such knowledge may even be a hindrance to faith by causing us to visualize the imperfect instead of the perfect. Had Peter been conscious of the law of specific gravity, he never would have walked on the water. Faith deals primarily with the supernatural; nothing is impossible with God. Faith is our means of experiencing His manifestations in supernatural works. The equipment we need is assurance of the indwelling presence of the Holy Spirit, complete consecration to Him, and experiencial knowledge in working with Him. We must have demonstrated the truth in ourselves, and be able to speak with the authority of personal experience. We should have no personal motives other than to be used in service.

389. Of Wide Application.—Pneumatherapy having to do primarily with spiritual laws and forces may be used in connection with any material means without contradiction of thought, or violence to faith. Every

fact of science and experience proves the supremacy of the spiritual over the natural. The tendency of supernatural power being to establish and maintain the perfect, makes it necessarily in harmony with the vital principle of nature, which ever tends to restore and heal.

390. Divine love is ever more willing to give and to do than man is to receive. The Holy Spirit seeks continually to glorify Christ through every available means of service. He chooses first of all to manifest His love and healing power through the instrumentality of faith; but when other means of healing are employed, He assists to the degree that faith makes possible. This does not mean that Christ should ever be subordinated to material means; but that, since indirectly and directly He is the *only* healer, His help may be invoked and received in connection with any material means that is in harmony with vital processes.

391. Pneumatherapy should be understood and employed by every Christian physician, no matter what his system of treatment. The constant recognition in the sick room of the presence and healing ministry of the Great Physician would help many a sufferer, and cause hundreds to accept Him as a personal Saviour. The missionary of the cross in non-Christian lands could multiply his usefulness as a preacher and physician by combining Pneumatherapy with the methods of the schools, and presenting Christ as the Physician for both soul and body.

392. Financial Remuneration.—Work in the Kingdom of Christ is governed by the one law of per-

fect love. There is no service by the ministry of the Holy Spirit for which a servant may charge a fee, and not be open to evil consequences. Whoever would presume to serve from selfish motives is neither called of the Spirit, nor prepared to be the instrument of Divine love. But when actuated by right motives one may accept such financial or other remuneration as a beneficiary may offer, and both giver and receiver be blessed. Whatever is given should be given as to the Lord for His work, and accepted in faith as from the Lord to be used to His glory.

393. Whoever fulfills the conditions outlined in these Lessons will find it a precious privilege to minister to all that apply for help, whether they be rich or poor, worthy or unworthy; and trust the Lord to provide out of His abundance. No system of tithing or regular giving by those that are helped should be demanded; but those that serve should receive due compensation for their time and efforts. There is nothing too good for a servant of God when he is in need, and no task too difficult to be undertaken without thought of compensation when duty calls.

394. When those that receive help are unappreciative or ungrateful, they should not be condemned, neglected, or rejected; but loved, helped and instructed for Christ's sake, that they may come into the perfect way. One may graciously accept gratitude; but to covet it is unworthy, to demand it, ignoble. The less we look to those we serve for appreciation or compensation, and the more we look to Christ for everything, the more effective will be our ministry, and the more

satisfactory our reward. If God is glorified, that is sufficient. What Jesus received from men for His incomparable self-sacrificing efforts was insignificant; but He glorified the Father on the earth; that was His reward. The servant is not above his Master.

PHYSICAL REGENERATION

LESSON XV

FOREWORD.—In this Lesson we are to study methods of appropriating Divine grace in purifying and spiritualizing the body, that it may become a fit temple for the Holy One. A weak, sickly, or pain-racked body limits and harasses the soul. A gross, carnal body gives rise to base desires, and impulses that war against the Spirit. Every disciple must gain dominion over his body to have freedom, peace, and harmony.

SCRIPTURE READING.—"I pray God your whole spirit soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thes. 5:23) "Now the body is . . . for the Lord; and the Lord for the body." (I Cor. 3:13) "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." (I Cor. 6:19) "Present your bodies a living sacrifice unto God." (Rom. 12:1) "If Christ be in you, the body is dead because of sin; but the Spirit is Life because of righteousness." (Rom. 8:10) "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11) "For we which live are always delivered unto death for Jesus' sake, that the Life also of Jesus might be made manifest in our mortal flesh." (II Cor. 4:11) (The Lord Jesus Christ) "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." (Phil. 3:21)

395. BODILY SUBSTANCE.—The spiritualizing of the body is a process that begins with regeneration and should continue throughout life. It accomplishes more than restoration of bodily substance to healthy tissue; it re-creates organic structure to correspond to the

new spiritual nature. Through heredity, the effects of race sin are wrought into the body, making it susceptible to disease, and a persistent hindrance to spiritual growth and activities. There is no form of human effort by which this state can be entirely eradicated. But when the sinfulness of the flesh is continually offered up as a sacrifice unto Christ, and His cleansing purifying presence accepted in the body, spiritual activities produce organic changes corresponding to those wrought in the soul through regeneration and the various works of grace.

396. The vitamines and bodily substance of every living organism correspond to its innate qualities. Growing from the same soil, the flavor and substance of a carrot, a parsnip, or an onion are according to its inherent nature. By artificial cell stimulation, as by various light-waves, heat-waves, etc., it is possible to so change the chemistry and structure, vitamines and flavor, of any vegetable as to give it a new nature. Likewise, the vital, chemical and organic structure of the human body corresponds to the dominant, habitual, subjective, psychic activities, or the nature of the individual. Any radical change in the subjective psychic nature produces a corresponding change in the vitamines and chemistry of the organic body. Physical regeneration is accomplished primarily by spiritualizing the soul and the psycho-physical functions, which in turn produce corresponding organic substance.

397. The Man of Flesh.—"Now the works of the flesh are . . . these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunken-

ness, revellings, and such like. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 19, 22.) The term flesh, in the Scriptural sense, means more than the gross physical body. It includes the whole carnal nature of false emotions, desires and perverted instincts. It is therefore synonymous with the "carnal man," whose mind "is enmity with God." The senses, instincts, and appetites are not necessarily at enmity with the spiritual nature; but they partake of the inwrought abnormal states of the body, and therefore tend to oppose the Spirit. Their testimony is often false and should never be accepted when contrary to the will of the Spirit: sense desires often demand that which, if gratified, would violate the law of perfect love, righteousness, purity, and loyalty to Christ. When such demands arise in the stream of consciousness, they should be treated as foreign to the real higher self, or as coming from Satan. They should be rejected, by grace, with the same indignation with which we would resent an insulting suggestion from another person.

398. The flesh is like a spoiled child. It cries for this and complains about that. The more one yields to its demands, the more tyrannical it becomes. The less attention one pays to it after having provided for its necessities, the better. The victorious life in the Spirit demands complete subordination of the whole fleshly nature to the fulfillment of its normal functions. The demands of the senses and appetities should be heeded only in-so-far as they relate to physical needs and conditions.

399. If we habitually indulge the false demands of the senses, we literally become one with them. Their desires, however abnormal, are identified with self; so that we say, "*I* want to do this, or that," when, as a matter of fact, the true, higher self may want just the opposite. To be free from its seductive influence, we should treat the body as a creature designed for our use, to be properly cared for, never abused; but kept in complete subjection to the will and purposes of the spiritual man.

400. The Renewed Mind.—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12: 1.) Bodily substance conforms to mind activities. To transform the body we must first be renewed in consciousness, transformed in mind. As long as we see the perverse body as the self, so long will we continue to reproduce it after this perverse mental pattern. When through grace we are able to perceive the spiritual body as the real, and hold this as a mental image, the physical body will become transformed into the spiritual ideal.

401. Satan has no more rightful dominion over us; for we have been redeemed. We belong to the spiritual Kingdom: we are spiritual, not physical. Seeing these facts as true of the whole real self,—spirit, soul and body—we stop identifying self with the fleshly body, stop calling the mortal, carnal and imperfect

composition, "my body," and begin to see and realize that, "My body is perfect in Christ. Therefore I am not what I seem to be to the senses, but what I am revealed to be in Christ-Jesus." Holding fast to this reality as a part of our new inheritance, the natural is gradually transformed into the image and expression of the spiritual.

402. Hygienic Living.—The body can be spiritualized only by the reactions in the soul of the activities of the Holy Spirit in union with the human spirit. But much can be accomplished toward purifying the body and making it more responsive to the works of grace by hygienic living. All physical functions are responsive to the influence of different kinds of food, bodily states, exercise, etc. Therefore, we should obey the laws of health, not out of fear, lest we become bound, but out of love and devotion to God, that we may glorify Him in our bodies.

403. Excessive flesh eating promotes animality. Overfeeding produces heaviness, feverishness, carnality, stupidity and susceptibility to disease. Narcotics, stimulants, irritating condiments, late suppers and all forms of dissipation hinder physical purity, health and righteousness. An abstemious diet selected mainly from cereals, fresh vegetables, fruits and nuts, milk and eggs, prepared without artificial complications, is conducive to the highest vigor, prolonged effort, mental and moral attainment.

404. A daily bath is a means of grace: the consciousness of cleanliness tends to purify the soul, which in turn reacts upon the body. Refinement in personal habits refines the impulses that construct the tissues.

Whatever stimulates pure sentiments, awakens response to noble purposes, or creates high ideals, promotes physical regeneration.

405. The Science of Breath.—Deep breathing oxygenizes the blood and vitalizes the whole body with the units of life. Through controlled respiration one may influence all other functions of the body, quicken the circulation, improve digestion, and so cleanse the blood stream as to resist disease, cast off poisons and purify the physical man.

406. All emotions and mind activities can be influenced through deep rhythmic breathing. The science of breath is a part of the vitalizing, spiritualizing process. Briefly, it consists of five distinct forms of breathing, each of which is for the accomplishment of a definite purpose. They are as follows:—

(a) *The Purifying and Magnetic Breath.*—This consists of deep, fast, full nasal inhalations, raising the shoulders high and filling the lungs from bottom to top; then forcibly expelling the air through the open mouth, relaxing the shoulders. Repeat ten to twenty times. This exercise should be taken on arising in the morning and whenever there is heaviness or dullness. Its effects in oxygenizing the blood, quickening the brain and intensifying mind activity, are magical.

(b) *The Stimulating Invigorating Breath.*—This consists in long, deep, fast inhaling and exhaling through the nostrils only. It may be practiced five to twenty minutes according to one's need. It can be used to advantage in cases of fever, and in purifying and vivifying the blood. It is beneficial where greater immediate strength or functional stimulation is needed.

When the exercise results in sharp pricking sensations it should be discontinued for a few moments, then resumed.

(c) *The Lung and Chest Developing Breath.*—This consists of gradual, deep, full inhaling, then holding the lips compressed and forcing the air out under heavy pressure. This effort is similar to that required in blowing a horn. It forces the breath into the small air cells, and strengthens the muscles of respiration. In beginning this practice, care should be taken not to strain the lung tissues.

(d) *The Healing Vitalizing Breath.*—This is a method of realizing vitality in the solar plexus life center, and radiating it as an energy throughout the body. To take this exercise, select a convenient position that can be made habitual, in which the muscles of the chest and abdomen are relaxed and the spine straight. Place the palms over the solar plexus and press down gently but firmly. Think of the solar plexus as the center of life, at the same time inhaling slowly through the nostrils. Fill the lungs full, and press down with the diaphragm so as to forcibly raise the hands. Relax and exhale slowly through the nostrils. Inhale with the thought of inbreathing life to the vital center. Hold the breath for a moment, while mentally realizing strength. Exhale with the joyful emotion of radiant life. Continue the practice from five to fifteen minutes. This is a means of awakening the solar plexus and increasing the generation of vitality. It is especially helpful in overcoming anemic conditions, poor digestion, stagnant liver, exhausted nerves, etc. Taken in connection with the stimulating

breath it will be found highly beneficial both in overcoming disease and in maintaining health and vigor.

(e) *The Devotional Spiritualizing Breath.*—This consists of deep, quiet, rhythmic breathing, inhaling and exhaling through the nostrils only, with the mind and emotions centered on the indwelling, loving, personal presence of Christ. Rhythmic breathing tends to harmonize soul and body, making both more receptive to the Spirit's activities. With each inhalation should be some devotional thought or emotion that recognizes His presence. With each exhalation should be an emotion of praise or gratitude for some blessing that He communicates. Intense love and devotion to the Lord is the great essential. This practice becomes a means of purposefully entering into conscious union and communion with the Lord and experiencing inspiration and illumination. It is an effective method of getting away from the world; away from self; away from imaginings and objective mind activities; away into spiritual consciousness and abiding for a season in the presence of the Most High.

407. The Law of Self-Control.—Every impulse, emotion and desire is a mode of motion, a form of energy. Self-control is accomplished by playing one energy against another, and by directing the energy of impulses into legitimate channels of expression. The activities of every impulse can be regulated by the employment of one or both of these means. Thus, an undesirable affection is overcome by the expulsive power of a new affection. A gloomy, melancholy spirit is corrected, not by fighting it with will-power and

resolutions, but by assuming and purposefully manifesting joy, hope, expectancy and optimism. Fleshly desires are vanquished and their forces transmuted by prayer, praise, and thanksgiving for the presence of God.

408. To have dominion over the body we must control the emotions. Every emotion produces corresponding vibrations in the vital body, which vibrations determine the character of vitamines. All discordant emotions, such as fear, worry, jealousy, anger, hate, inchastity, greed, vanity, dishonesty, hypocrisy, etc., arise from perverse or selfish loves, and produce toxic poisons, and bodily states that make one susceptible to disease. The gift of perfect love accepted in the heart destroys these evil energies at their source, and gives rise to impulses and emotions that produce a wholesome, vitalizing, health-giving radiance throughout soul and body. To work with the Lord in spiritualizing the body, we should resist every evil emotion as we would resist a poison, for such it truly becomes to the body. Effective resistance is not by suppression, but by persistent habitual expression of their opposites, *i.e.,* the emotional and volitional energies that spring from righteous loves.

409. Love and Vitality.—Love is to the mental and emotional nature what the key-note is to music. It determines the character of heart qualities and their reactions on the body. If love is strong, pure and harmonious, it is correspondingly vitalizing and invigorating. If it is weak, eratic, or perverse, all the emotional impulses will be similar, and their effects upon the body correspondingly bad.

410. A pure holy love is like a strong, steady flame from which continually radiate light, heat and power. It produces mental vigor and personal magnetism; and energizes every function. Love spiritualized becomes the means of receiving and expressing the Divine love, from which come all the virtues and powers of the Divine nature. It is the source of sustaining life and vitality for soul and body. The Divine fire burns up sin and selfishness, and destroys their effects. As all soul qualities are changed through Divine love to correspond to the Divine nature, so spiritualized love is the great essential in realizing physical regeneration. Every such love-wave is a wave of life. It ever produces the vitamines of pure substance, and tends to create organic structure harmonized to the Christ nature. It is therefore imperative that we who seek the transformation of our mortal bodies should receive the gift of Divine love, and live in it, radiate it, and cherish it as our means of attaining harmony, health, bodily purity and prolonged vigor.

411. The Fear Devil.—Fear is a painful emotion excited by solicitude, alarm, or apprehension of impending danger. Abnormal susceptibility to fear arises from several causes, such as constitutional timidity, hyper-sensitiveness, morbid imaginings, nerve shock, lack of self-confidence or of courage, deficient trust, faith, etc. Fear results in habitual diffidence, shyness, worry, anxiety, distrust, forebodings, discontent, jealousies, misgivings, cowardice, and many other psychological byproducts. Its reactions upon the body are discordant, destructive, and inhibitive of functional activities. Some of its effects are restricted respiration,

abnormal heart action, nervousness, neurasthenia, indigestion, and maladies arising therefrom.

412. The psychosis of fear often becomes chronic. Many go through life continually apprehensive of imaginary evils and impending dangers. They communicate their psychopathic state to others, creating false alarms and much unnecessary distress. This disease combines with other abnormal mental and physical states, resulting in pathological reactions that seem far removed from the impulse of fear.

413. Caution and a normal degree of apprehension are necessary to discretion, and constitute an important factor in sane mental processes; but chronic fear, worry, and their related states are forms of mania to be resisted the same as other diseases. Probably three-fourths of the world's mental suffering is caused by imaginary evils and the fears arising therefrom. What can be averted should not be feared, but conquered. What must be endured it is useless to fear; for it does not lessen but intensifies the suffering. The more of faith the less of fear, and vice versa. Seeming disasters are often blessings in disguise. God's ways are higher than man's ways. Our disappointments may be His appointments. If we have the faith to change the "d" into an "h" and see His appointments in every unavoidable calamity and threatening difficulty, we shall have little to fear and nothing to worry about.

414. Satan ever seeks to terrorize the children of God. His evil suggestions, scarecrows, imaginary wrongs, threatening calamities, possible disasters, failure of someone or something, continually harass the fearful and unbelieving. These false mental images,

sinking into the subjective, give rise to destructive emotions and distressing impulses that quench the Spirit, oppose the works of grace and bring forth all sorts of perverse sinful qualities. Little children that have been frightened until they have suffered nerve-shock become hyper-sensitive. They are afraid of everything, and, although repeatedly told of the groundlessness of their fears, are unable to resist the painful emotion. God has many such children: Satan has terrified them so often that they have become constitutionally fearful. God's promises, providence, and protection neither allay their forebodings nor produce triumphant trust.

415. To experience deliverance from this evil, one should first recognize it as of the devil, and response to it as SIN, to be repented of, hated, and put away; this done, one is ready to coöperate with the Holy Spirit in receiving deliverance. Perfect love casts out all fear: perfect love inspires trust, confidence, and the faithfulness that overcomes fearfulness. Continuing in this love one may declare the truth in the power of the Spirit: "I will fear no evil, for sin has no more dominion over me. The Lord God is my refuge. No evil shall come nigh unto me. My trust is in God, my Saviour." (See Prov. 18: 10.)

416. FOUR WORKS OF GRACE.—The Holy Spirit's ministry in the redemption of the body includes four distinct works of grace. The first three are essential to the glory of Jesus Christ in the *temporal* welfare of a disciple. They are a part of God's providence, and should be taught and accepted by all professing Christians. As suitable garments are essential to com-

fort; so bodily health is expedient to the realization of spiritual attainment. The four may be briefly outlined as follows:—

(a) That redemption that comes from regeneration, in which man is delivered from the law of sin and placed under grace, making attainment in Christ possible.

(b) That deliverance of the body from inwrought sin accomplished by the activities of the Holy Spirit becoming manifest in the flesh, sanctifying it as a holy temple for the Lord. This change is fast or slow, partial or complete, according to faith, and obedience to the workings of grace.

(c) The continuous manifestations of the Spirit in a sanctified body tend to overcome the harmful effects of poisons and promote wholeness and holiness. One who has entered into this protected state may lose it through sin or lack of faith. In such a case, restoration may be experienced through repentance and acceptance by faith of forgiveness and cleansing by the blood.

(d) The truly mystical redemption of the body relates to a spiritual process going on from within, which causes the creation of a new resurrection body by changing the atoms of the material body.* This new body conforms to the soul and becomes the instru-

* Paul refers to such a change as this in Christians at the coming of the Lord. (I Cor. 15: 52) Translators, interpreting the text as relating exclusively to time, have rendered the Greek word, "atomos," meaning atom, as "moment," for which there is no precedent. The phrase translated, "in the twinkling of an eye," refers not so much to time as to the projection of the inner spiritual Light and Life by which the change is produced.

ment of its higher manifestations even before physical death. Its beauty and perfection are not revealed until one leaves the physical body. Some who in life were ill-shaped and homely are beautiful with the perfection of Christ, whose image they have become by His indwelling presence. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." (I Jn. 3: 2, 3.)

PROGRESSIVE DISCIPLESHIP

LESSON XVI

FOREWORD.—In preceding Lessons we have seen that Vital Christianity provides a means for man's highest development, physically, mentally, and spiritually. The purpose of this Lesson is neither to emphasize what are ordinarily spoken of as "means of grace," nor to provide specific forms for realizing, important as such means and forms are; but to suggest habits of thought and conduct that will serve the Spirit in promoting genuine Christian progress, and add to a disciple's personality and usefulness.

417. THE ABUNDANT LIFE.—Jesus said, "I came that they may have Life, and may have it abundantly." (Jn. 10:10.) Spiritual Life is a gift in Christ to the members of His Body. It intensifies and sustains natural life; wherefore those that receive of the Life of the Son of God should have a corresponding increase of vitality, health, strength, mind-power and working efficiency. They should be whole, wholesome, and radiant with pure emotions and good-will. Out of the spiritual Life come all the virtues and attributes of the Christ character. Therefore, Christians should be honest, trustworthy, and clean of person, thought and speech. They should be buoyant, hopeful and optimistic—the happiest people in the world. Paul and Silas sang and praised God while in prison. Christ died and was entombed: He conquered death and arose triumphantly. The great funeral of Christianity is over. The victory is won. It is time for rejoicing, and living the victorious Life with triumphant faith and unfailing courage.

418. Christian progress means growth in all that makes for usefulness to the self, to the family, and to society. It means larger and better personal influence. It means putting off artificiality, insincerity, and the perverse tendencies of unregenerate human nature, and putting on the sincere, unassuming, straightforward earnestness revealed in the character of Jesus. All human greatness is enlarged and exalted by Christian character. Because of the gifts of grace, Christians should excel in efficiency and dependability. Under the law of the survival of the fittest, they should push forward to where they fill the principal places of responsibility, that through them the Spirit of Christ may find expression in the social and industrial life of the world.

419. The Upward Curve.—In the Lesson on Spiritual Dynamics (IX) we saw that each element of mind and character comes into expression as a form of energy. The science of the upward curve relates to methods of so directing mental and spiritual energies as to make them conducive to health and strength, to happiness, efficiency and attainment. The science includes two general psychological laws, *i.e.*, the law of mental action and reaction, and the law of attraction and reception. The law of action and reaction is that like produces like. Thus, all good, pure, aspiring, practical, successful, optimistic and devotional thoughts and desires reproduce their equivalents in the soul, vitalize the body, and enrich the character. All wicked emotions—anger, malice, envy, jealousy, etc.—chemicalize in toxic poisons that devitalize the body and correspondingly weaken the moral elements of personality.

No one can live long in distressing emotions without suffering a corresponding loss of power. Thinking, feeling and willing strength into soul and body increases strength. Holding the consciousness of ability, efficiency, power and victory tends to actualize them in the self, and thereby makes possible their realization in the outer world. Thinking, feeling and trusting in God's presence and willingness to assist, opens a soul to His assistance; while doubting and denying Him closes one to grace as definitely as closing a blind shuts out the light.

420. Thinking can be controlled by the will. A given line of thought persisted in tends to produce a corresponding emotion. Habitual right thinking awakens right emotions. The continuity of right emotions promotes strength and righteousness. A wrong or harmful emotion is overcome by an opposite emotion. To produce right emotions, one has but to think and will aright. Thus, if one is down-hearted and discouraged, by thinking of one's blessings, advantages, loyal friends, opportunities, the presence of God, His protection and providence, the mind takes the upward curve. Soon there is a corresponding emotion of hope and optimism, which reacts as a stimulus to energy, courage and aspiration.

421. As one may use hand or foot at will; so by practice one may exercise any mental element at will. As one may lock the hands together, and cause them to oppose each other in pushing or pulling, and by the gift of energy to one, cause it to overpower the other; so one emotion may be caused to oppose another, and either be given the ascendency by the action of the

will. From this it is evident that all downward, depressing feelings and emotions may be overcome by their opposites. Right thought-forms persisted in awaken and sustain right emotions. To apprehend the process, think of a piano key-board, and let middle-C represent the normal self. Above middle-C, vibrations quicken; below, they slow down. Likewise, as we think and feel upward, mind-forces are quickened: when thought and feeling are downward, vibrations slow down. The one increases life and all its powers and possibilities; the other decreases. Now the key to attainment in all things natural and spiritual consists in practicing *thinking and feeling with the upward curve, that reactions may be from above.*

422. As an aid to thinking with the upward curve, draw an imaginary horizontal line: let the level of the line represent the normal state of the self. Above the line, write health, strength, buoyancy, hope, joy, optimism, opulence, success, victory, inspiration, trust, faith, devotion, the presence and ministry of the Holy Spirit—all GOOD. Below the line, write weakness, sickness, fear, worry, anger, jealousy, vanity, malice, hate, greed, intemperance, deceitfulness, hypocrisy, vice, unbelief, melancholy, self-pity, bitterness, discouragement, defeat, the presence and impositions of Satan—all EVIL. By thinking and feeling with the upward curve, one comes to live in, partake of and embody what is above the line. Every moment of descent below the line has a harmful reaction on soul and body. No wise person chooses to go down into a dark cellar filled with noxious fumes; so no wise person habitually lives in the cellar of depressing emotions. Everyone meets with irritat-

ing experiences and trying circumstances, which tend to give thought and emotion the downward curve. But this tendency can be quickly overcome by praise, gratitude, and other joy-producing emotions.

423. As a physical culturist strengthens muscles by flexing one against another; so a progressive disciple, by the application of the law of the upward curve, strengthens the higher self in overcoming the lower self. Every downward tendency is recognized as an opportunity for the exercise of an opposing emotion and will. Every base desire and passion is an energy to be controlled, transmuted, and utilized in building personality and increasing efficiency. The precious thing about this law of action and reaction is that its potency and practicability may be demonstrated at any time. Thus, if one is vexed or excited, recalling the truth, and gratefully declaring, "In Christ I have poise, peace and harmony," will enable the Holy Spirit to manifest it, and the victory is won. If one is downcast, one has but to look up, raise the chest, fill the lungs with pure air, think and praise God for His joy, and in a few moments the reaction will come.

424. One of the most subtle and fruitful sources of harmful reactions is self-pity. Most persons are injured more by refunctioning the mental images and emotions of unhappy experiences than by the experiences. The desire for sympathy induces many to repeatedly recite and magnify their difficulties, to the injury of themselves and others. *The wise minify their ills and magnify their blessings.* If a man continues to recount his failures, he is soon numbered with them: the man that lives in the consciousness of power and

success embodies them. When a man finds solace in self-pity, he has lost his courage. The strong and the noble are quick to give sympathy, but do not seek it. A true disciple finds his sufficiency in Christ, and increases by giving of his strength to others.

425. The law of attraction and reception is that like attracts and receives like. Thus, two musical instruments so keyed that their musical wave-lengths are the same will each receive the vibrations of the other and react in overtones and undertones; but if keyed differently, their vibrations will clash in discord and prevent overtones and undertones. This law obtains in telepathy. To receive and register in consciousness the mind-waves of another, one's psychic vibrations must be such that the wave-lengths will be the same or a multiple of those received. Likewise, spiritual illumination is experienced when, through the ministry of the Holy Spirit, the human spirit becomes attuned to God. As in secret wireless service, out of the thousands of instruments in operation, only those keyed to the sending instrument register a message; so among millions of Christians, only those that are attuned to God receive clear teaching from the Spirit.*

426. The psychic world is vibrant with various sorts of energies and influences. Those beneath are of the earth earthy. If we attract them they will draw us downward. Those above are superior to us. If we send out of their kind, we attract them, become one

* For a study of the law of vibration in its relation to causation, silent forces, telepathy, personal magnetism, impressions, clairaudience, clairvoyance, psychic dreams and visions, multiple personality, etc., see the Author's lecture, "Psychic and Spiritual Phenomena," published in his book, "Methods of Attainment."

with them, and are thereby uplifted. The law is: think and feel health and strength with the upward curve of buoyancy, and vitality will be manifest in the functions of the body. Think and feel energy, efficiency and success with the upward curve of hope and expectancy, and opportunity will open for their realization. Think and feel friendship, good-will and kindly interest toward everybody, with desire to add to their happiness or welfare, and friends will respond. Think and feel love and devotion to God with the upward curve of praise and gratitude, and the consciousness of His presence and guidance will be experienced. Thus, by habitually thinking and feeling with the upward curve, one attracts good and may steadily rise, no matter what one's environment: every task becomes a means of character attainment, an opportunity for adding something of worth to personality. It is not what we do, but the motive in the action and the spirit that obtains in the doing, that determines its reactions and what will be drawn from the unseen forces to the self.

427. The magnetic, or drawing power, of an electric dynamo is in exact proportion to its outgoing energy. The slightest increase in the power projected causes a corresponding increase in its magnetic pull. Every element of mind may be likened to a miniature dynamo. The measure of its outgoing force determines its power of attraction. By intensifying mind and character elements, *i.e.,* by positive thinking and feeling with the upward curve, one may increase both capacity and personal attractiveness. *High and noble thinking gives power for corresponding deeds. High*

and holy aspirations bring corresponding inspirations of Divine grace.

428. God's Immediate Presence.—Divine immanence is more than a metaphysical concept, more than a common belief, or article of faith; it is the supreme reality underlying science, philosophy and religion. Believe what we may, doubt and speculate as we choose, the facts remains, GOD IS HERE. To deny His presence is as absurd and unscientific as to deny the presence of the atmosphere or the existence of the sun. No matter what we believe about the atmosphere, it is present, and we perpetuate our sentient life by breathing it. We depend upon the sun for light, heat, and all that they produce on the earth. Likewise, as spirits we live by inbreathing the spirit-breath, and could not live a moment without it, whether we know it or not. We are creations of the eternal Son, and all our existence as a race and as individuals depends upon Him. To be sane, practical, truly scientific and duly reverential, we must recognize His presence.

429. "Jehovah is nigh unto all them that call upon Him, to all that call upon Him in truth." (Ps. 145: 18.) God is not present to those that deny or reject Him; but when the wicked turn unto Him and call, He is there to counsel, convict, forgive, and give grace and faith. When the regenerate call, He is there to instruct, chasten, inspire and sanctify. God's presence implies constant, available help. God understands our problems and needs. In the hour of trial, strife, grief, disappointment and defeat, He is present in the Spirit, with a father's protective, guiding interest, and a mother's sympathetic kindness and forgiveness. *God*

wants to help us. He is ever seeking perfect expression in us and through us; even as the soul life seeks perfect expression in every cell and function of the body.

430. The capacity for perceiving spiritual realities, lost to the race through the fall, is re-acquired individually through regeneration and subsequent works of grace; but one must use the gift, must practice entering into the Spirit and perceiving by the Spirit to become proficient. The Lord's work in restoring spiritual consciousness is like giving sight to one born blind. The opened eyes must be used, and trained to focus, before clear vision is attained. When one receives the gift of sight, the new perceptions soon result in a new consciousness. Likewise, when it is given one to perceive spirit realities, spiritual consciousness results. By the ministry of the Holy Spirit within, one gradually becomes aware of the fact, "I am a spiritual being. I am a center of Divine manifestation. Christ is the reality of my new nature. My body is my means of physical expression; but it is no part of the spiritual self that I am in Christ."

431. Recognizing the presence of God at all times, and in all things, is more than a means to Christian progress; it promotes health, strength, efficiency, happiness, and ever increasing capacity. It puts thought, feeling and purpose in harmony with the forces that rule the universe. It is like working with gravity or rowing down stream. When one plans and works with the assurance of God's presence, right choice, purpose and action are spontaneous. Moreover, one sees the folly of wanting anything contrary to the Divine will,

or of trying to achieve anything worth while out of harmony with the Golden Rule.

432. Apart from the continuous ministry of the Holy Spirit made possible by practicing the presence of God, there is immeasurable benefit derived from the reactions of spiritual consciousness upon the subjective life and the functions of the body. Briefly, the psychosis of the spiritualizing process consists in habitually recognizing the presence of God and perceiving the true self as spiritual in Life and substance, the image and expression of Christ, then willing to be one with Him, and loving Him with the whole heart, mind, and strength, that the union may be effected and sustained. This process continued in spiritualizes consciousness, by the reactions of which, the subjective functions are purified and the body vitalized with the Divine Life.

433. Spiritual Blindness.—Perception without the use of the physical organs of sense is a fact experiencially known to thousands. That all awakened souls have such power after leaving the body is plainly taught in Scripture. As light penetrates darkness, as the X-rays penetrate opaque objects; so psychical and spiritual vision sees through all physical things. Poor, blind human nature, groping in the darkness of sense-perception and materialistic philosophy, perceives neither man's spiritual reality nor the presence of God. Under the illusion that what is not perceived by the senses is unknown and unknowable, it believes it can think, say, and do wrong secretly and never be found out. This is as absurd as to suppose that a false note will not be registered in a phonographic record. By the law of reaction, all thoughts and desires, good and

evil, are registered in the soul. The effects of sin in a soul are as evident to spirit-perception as are scars on a body to sense-perception. Each type of sin registers its own unmistakable form and color. We may deceive our friends and neighbors, and even ourselves for a time; but God and the ministering spirits see us as we are, and when we pass out of the body, we shall see ourselves and be seen by others as God sees us. Only the Blood of Christ can purify a soul and make it fit to be seen by the multitudes of spirits. No wonder that some flee to the nether parts of Hades that darkness may cover their shame!

434. All of God's commandments are beneficent. Their fulfillment is necessary for the good of individuals and society. The presence of the Lord and His ministering spirits is not to spy on us and record our evil deeds; but to assist us to fulfill the ways of life and escape the ways of death. Only mental and moral blindness, innate depravity, or devil-inspired impulses cause men to doubt God or choose to disobey Him. Christianity, to accomplish its full mission, must change the consciousness of converts from carnal to spiritual; must transform the mental concept of the self from materiality to spirituality, and the heart's desires from sense gratification to giving expression to Christ's nature and purposes. At the close of a sermon on practical Christian living, a self-indulgent deacon, convicted of his shortcomings, said, "Pastor, do you think a man of my temperament could live up to the ideal you have presented?" "That depends," said the Preacher, "on your choice. If you choose to live the creaturely life of desire, you deny God's pres-

ence and power in you. Try as you may, you cannot attain the ideal. But if you choose to crucify the man of flesh, enter into your new inheritance, and live as a spiritual being, the Holy Spirit will enable you to do so."

435. The Law of the Kingdom.—"Love your enemies, and pray for them that persecute you: that ye may be sons of your Father who is in heaven." (Mat. 5:44, 45.) "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Mat. 6:14, 15.) "Judge (condemn) not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." (Mat. 7:1-3.) The Sermon on the Mount is the Magna Charta of the spiritual Kingdom. It represents the Divine will for Christians that they may grow in grace and glorify the Father in Heaven. It is an expression of Divine wisdom and love to the members of Christ's Body. To apprehend the significance of the foregoing texts, we should see them in the light of the law of reaction and attraction. (419-425.) Under this law, to forgive enriches one to the full extent of what is forgiven. We accrue to the self the equivalent of what we give, and attract that which corresponds to the gift. To the degree that we express love and good-will, in giving and forgiving, do we grow in grace and glorify God. Returning good for evil does not cancel the law of exact justice, or make its fulfillment less obligatory, neither does it excuse a wrong; but it extends mercy and forgiveness to a

sinner while condemning his sin. While we were yet in sin, God loved us. While we disobeyed and denied Him, He sent His Spirit to persuade us to turn to the right. While we rejected His mercy and persisted in our way, He continued with infinite patience. To the degree that we become one with Him will we have His loving-kindness.

436. The Master's parable of the servant that had been forgiven much, but who, on refusing to forgive his fellow servant became subject to the debt for which he had been forgiven, (Mat. 18: 24-35) reveals a spiritual law that has been experienced by many. No matter how fully we have been forgiven, the moment we refuse forgiveness to a penitent offender, we become subject to the law of sin, and are under condemnation until we repent and forgive. Assuming God's prerogative of judging, dwarfs the souls of many Christians.

437. True charity is not so much a volitional act as a heart attitude. It is a habitual state of the soul that covers the weaknesses, faults and mistakes of others with love and seeks to help them. It is of Christ, is Christ, and is present to the degree of His expression in a disciple. The will of blessing and forgiveness, like penitence and prayerfulness, increases with Christ's increase in us. At the beginning of the Christian Life, a disciple prays morning and evening, and acknowledges such sins as he feels convicted of. But as self decreases and Christ increases, he comes to have an ever penitent, contrite heart, and spirit of praise and gratitude. Such is the growth of charity. A disciple begins by forgiving his enemies, returning

good for evil, and doing acts of kindness. But as he becomes one with Christ his heart is changed to be habitually charitable: his first impulse on hearing of another's wrong act is not condemnation, but sorrow that it is so, and desire to help the erring one get back to the way of righteousness.

438. Charity is obedience to the law of perfect love. It is wisdom in its highest aspect. God's ideal for man and man's highest good require it. Every time a disciple sins or fails to obey the law of perfect love, he mars the Divine ideal and injures his higher self. A mother forbade her little daughter from playing with fire, not to be arbitrary, but to protect. One day the child disobeyed: her clothes caught fire and she was badly burned. The mother's heart, although grieved at the disobedience, yearned with sympathy for the little sufferer. All her thought and effort were directed to alleviating the pain and preventing the scarring of the beautiful face. Such is the love and attitude of God toward His children. Law is given them to keep them in the way of righteousness. Disobedience grieves the Father and crucifies the Christ within; but the Divine impulse is to forgive and stop the burning of sin that it may not permanently scar the soul of His child. Now to live as the image of God and give expression to His Spirit, we must have His love and charity toward those that wrong us, and to the victims of sin. Our Christianity should mean that anyone in trouble, sin, or sorrow could come to us with assurance of sympathy, charity and comfort. Every church should be a house of refuge to the weak and the wicked that come seeking help. The love of God should be made

so full and free that everyone that falls into the fire of sin would be picked up and assisted to recover from its burning and escape its scars.

439. The Perfect Way.—Individuals approach Christ in various ways according to personal peculiarities; but each, to make progress, must find within himself the holy shrine of communion. Perfect love is the key. Let none think to enter by any other means. Perfect love inspires faith, trust, obedience, consecration, self-renunciation, and all other requirements. The three gates (XI: 303) suggest the psychological changes needful. When a disciple has found his way into the holy shrine, he may receive strength, counsel, consolation, or inspiration, according to his receptivity and the purposes of the Spirit. At first one may receive little, and this only in the form of uncertain impressions. But patient, loving waiting increases capacity. If one practice saying in his heart, "Lord what next? direct me," and listen for the impulse or response, spiritual awareness increases and impressions become more definite. Much depends upon motive. If one is actuated by personal interests, or desire for phenomena, or to satisfy the curiosity of others, seldom will one receive anything from the Lord. Whereas, if one seek only what is for Christ's glory, that His will may be done, and negate all personal choice, with willingness to accept and act on what is given, one is seldom disappointed.

440. The Lord, knowing our needs and His purposes in us, often withholds what we most desire, and what may seem vital to our welfare. Such refusals to comply with our requests should be gratefully ac-

cepted. To question God's motives or wisdom is irrational. To persist in this course is to lose the Path and become a wanderer in a trackless forest of doubts and fears. Often special guidance or help is withheld to test and strengthen faith. No one can walk by sight or understanding only, and please God or grow in grace. "I will trust Thee, O God, even though I do not hear Thy voice. I will obey Thy commandments, even though I have no consciousness of Thy presence. I will claim all in Christ-Jesus even though I am wholly unworthy," opens a soul to receive guidance, even though there is no awareness of Divine influence.

441. Diversity of spiritual gifts, training, experience, and temperamental peculiarities give to each disciple a unique capacity for receiving Divine help and for coöperating with the Spirit. Some readily receive strength or bodily healing, while many that are richly blessed in other ways receive the healing touch only by the faith of another. Some receive impressions only, others hear the inner voice distinctly. In many, impressions and guidance relate mainly to temporary matters, with others, to things spiritual. Whatever one receives should be accepted in gratitude and acted upon in faith. If one is not sure of a leading, one should wait for further light, taking the Scriptures always for final authority. If one is impressed or directed by a voice to say or do what is out of harmony with the character of Christ or the commandments, one may know that the leading is not of the Holy Spirit. Impressions often arise from subjective desires or false beliefs, and are dependable only when they accord with common-sense and the revealed will of God.

442. "To them that love God all things work together for good." (Rom. 8:28.) In the perfect way of progress, a disciple has companionship with the Holy Spirit as with a lover to whom all secrets are made known, all plans and purposes submitted. This attitude persisted in leads to an intimacy that is precious beyond measure. Instead of becoming a weakling, or slave, one is strengthened and enters into the liberty of Christ. In this perfect way, all thought and desire take the upward curve, making all action and reaction profitable. The more one abides in the Christ consciousness, the clearer the vision and the deeper the understanding of spiritual realities. This gain of Christ within produces a corresponding increase of tendency and capacity to serve.*

443. Christ gives of His strength, wisdom, love and power for the good of mankind. A disciple cannot appropriate these gifts for selfish purposes. Many children are spoiled, and have their future blighted, by over-indulgent parents. Few persons can possess great wealth without becoming indolent, extravagant, or perverted. Not many can have great power without abusing it. God, knowing our limitations, lovingly

* The union and relationship of God and man may be thought of as analogous to that existing between the life of a great tree and its union with and expression in a bud. By this union and expression, the bud has its life and the tree its fruit. The life in the bud is not divorced from that of the tree, but is a part of it; so the Divine Life manifest in man is not a spark, or a little of God divorced from the eternal Being, but is God's specialized, minified manifestation. In our love and devotion to the Lord's personal presence we must not lose sight of the Supreme Being whose majesty and power extend through all extent, or of Christ as our Saviour and High Priest, or cease to worship our Father in Heaven.

withholds what is not best for us. But to the degree that we become one with Him in heart and will does He manifest His gifts in us. If we lack for any gift of grace, the cause is within ourselves.

444. The Rule of Practice.—The daily activities of a disciple are his means of growth. Attainment is by realizing that in Christ we have, by virtue of His gift of Himself to us, all that is needed for perfecting our Divine-human nature. To the degree that we realize this truth, and gratefully accept His manifestation of any virtue or quality in us, will it be experienced. Thus, by His stripes we are healed. In Him we have perfect health and strength. To the degree that we accept this truth and hold it by faith in defiance of symptoms to the contrary, will we realize healing. He heals when we ask in faith, but to experience it we must accept the finished reality, *and stand fast.* Likewise, deliverance from any habitual fault, weakness, perverse desire or besetting sin is ours for the asking and accepting, provided we continue to praise and realize the fact in the heart. Again, the positive elements of mind and character that make for efficiency, righteousness and aggressive goodness are all ours in Christ, and may be experienced by asking Him to manifest the gift, accepting it in the heart as a present reality and giving it expression. It is easy to apprehend this teaching mentally, but to *know* these things they must be experienced by daily practice.

445. The Promise of Holiness.—"Ye shall be holy; for I Jehovah your God am holy." (Lev. 19: 2.) This statement includes both cause and effect. Christ is holy: His manifestation in the members of His Body

makes them holy. To the degree that they become His expression do they realize holiness. Apart from Him, none have His attributes. A disciple attains holiness not by assuming an air of piety, or by practicing rigorous asceticism; but by consecrating all to Christ, that His holiness may be expressed in every faculty and function, thought and purpose. A holy man is clean in all his personal habits, chaste in thought and speech, pure in motive and conduct; because these things are the natural expression of Christ within. A holy woman is not necessarily a religious zealot, or a member of some holy order. A consecrated Christian wife and mother, from whose heart rises the incense of praise and devotion to God, while she ministers to those entrusted to her care, may be as saintly as any recluse. Finally, holiness is not negative, but positive. It is not withdrawing from the world; but living the Christ Life in the world: it is coöperating with the Holy Spirit in righteous willing and doing.

446. The Heavenly State.—As before stated, the effects of actions and the character of reactions are determined by the motives that prompt the actions. Such joys as come from mere physical and sense reactions, however pure, are transitory. All activities that spring from fulfilling the law of self-preservation, or from self-indulgence or aspiration, have their reward in kind. All true joys come from actions and reactions prompted by unselfish motives. In the Heavenly state, all activity is from Divine love. All desire is to do good, to bless, to serve God and man, to increase happiness by the expression of Christ's love. The more fully mortals pursue this course, the more do they

realize the Heavenly state. Yet if one act for the reward of happiness or any other gain to the self, this motive prevents receiving the blessing; whereas, if one labors solely for the glory of God and the good of mankind, with no thought of self or the reward of effort, Christ becomes manifest within, and a disciple experiences the Heavenly state of peace, love, joy, holiness, and conscious oneness with the Father.

PART V

CHRISTIANIZING THE NATIONS

LESSON XVII

FOREWORD.—This, and the three succeeding Lessons, are designed to suggest methods for the dissemination of the Truth and the Life of Vital Christianity, especially for the application of the principles taught in the preceding Lessons. The lamentation of Jesus over Jerusalem reveals God's solicitude for struggling, discordant humanity. Divine Love yearns to gather the peoples of the earth unto Himself, and by the outshining of His Spirit to warm, vivify, and illumine, until there shall be peace, harmony, and coöperative effort toward the realization of the Kingdom of Heaven on earth.

447. SERVICE AND PROGRESS.—Jesus said, "If any would be great among you, let him be the servant of all." (Mat. 20:26.) This is the heart of spiritual science: service is the way of attainment. Individuals and institutions become great in proportion to the service they render. All forms of life grow by effort in harmony with their nature and environment: no effort, no growth! Individuals and classes that cease bodily exertions deteriorate physically: those that do not struggle for knowledge retrograde mentally: those that do not strive spiritually lapse into materiality. The religion of Christ-Jesus is a religion of service. *No one can grow in Christ but by beneficent impulses and activities.* Christ's life on the earth constitutes a revelation of normal, Divine-human motives and purposes. His precepts were the

expression of Himself: their fulfillment is one of the means whereby regenerate men become like Him. All social science worthy of the name is altruistic. The highest development of an individual is attained only through willing activities beneficial to others. The supreme goal of united effort is to give to each individual the greatest liberty and opportunity for righteous action, happiness, and attainment.

448. "Faith, if it have not works, is dead in itself." (Jas. 2:17.) In John's vision of the last judgment, Christ is seen awarding people, not according to their beliefs or because they have prophesied in His name, but according to their works: not that grace, faith and love are unavailing, but that service is the natural fruit and proof of them. When we believe that we have the Life, but have no impulse to help others, we are self-deceived. It is like one saying that he has fire, but no heat. Where there is fire there is heat: where there is Divine Life there is love and there is the will of blessing. Where these obtain they produce beneficent action. Whatever passes for religion that does not inspire devotion to God and the desire to be helpful to those in need is a lie. Every man may judge the genuineness of his religion and how much of Christ there is in him by invoicing his motives, impulses, purposes and acts.

449. To have the right social view-point, mankind should be thought of as one vast living organism, and individuals as related cells. No cell lives to itself. All cells are not of equal importance; but every cell and group of associated cells has a function to perform, and must fulfill its mission for its own

perpetuity and the good of the whole. In living organisms, strong vigorous cells vitalize weak ones: this is a law of life. It is the Divine order in the body of humanity. To fulfill the law of life for self and for others, the strong must protect the weak; the rich must assist the poor, the educated must instruct the illiterate; those in Christ must aid those out of Christ to come in. Whatever one possesses, whether of physical strength, wealth, culture, influence, opportunity, knowledge, experience, talent, or grace, is a gift of God, to be used for the good of others. The scholar that willfully permits his neighbors to suffer because of lack of knowledge that he possesses; or the lady of culture and refinement that refuses to share these riches with those in need, is as truly selfish and out of harmony with the law of life and love as the capitalist that refuses to assist worthy charities or promote industrial opportunities. The laborer and the artisan that refuse to give the service of which they are capable fall short of their duty and privilege. The Christian that does not share the grace given him with those less fortunate will suffer arrested growth, and eventually stand condemned by a quickened conscience. What is true of individuals is true of schools, churches, and institutions: service is the measure of fitness, efficiency, and ability for true progress.

450. New Age Conditions.—The world war ushered in a new age, with new conditions, new requirements, new ideals, purposes, opportunities, individual and collective responsibilities. Reversion to the former state of things is impossible. The new industrial and

economic conditions must be met on a basis of justice, with a program that gives larger opportunities for the masses with special privileges to none. Mankind is coming to realize that individual and collective progress demands mutual helpfulness and consideration for the welfare of others; that idleness, extravagance, wanton waste, gain by fraud and the abuses of power are crime; that personal responsibility to God and man increases with capability and opportunity; that personal rights are circumscribed by the rights of others; and that *personal superiority is proven only by one's interest in and helpfulness to those less fortunate.*

451. The spirit of democracy is filling the earth with visions of justice and equity; but an unchristianized democracy may become as corrupt as a bigoted, selfish plutocracy. The voice of a people is no truer than their hearts and no safer than their motives. The rule of majorities does not insure righteousness. A government of the people, by the people, for the people can endure only when the people are actuated by right motives. World democracy will improve world conditions only to the degree that it embodies the precepts and Spirit of the Christ.

452. Selfishness is destructive, unprofitable, and ultimately proves harmful to men and nations. Present conditions are unfavorable to altruistic unselfish efforts; but certain facts worthy of thoughtful consideration have been demonstrated:—

(a) A selfish, mercenary life, however successful in the accumulation of fame or fortune, has invariably

proved unsatisfactory to the individual and to those served.

(b) Men of ordinary ability and opportunity, actuated by righteous motives, have grown in favor with God and man, and have found joy in work. Doing has been to them a means of becoming; progress has been normal; fame or fortune so attained has been attended by true satisfaction to the individual and to those served.

(c) Other things being equal, men actuated by right motives have given the best service and gained the largest support. Firms most considerate of the welfare of their employees have inspired the most faithful efforts: those most considerate of the interests of their customers have secured the most satisfactory trade. Cities that have provided the best commercial, industrial, educational and religious opportunities have attracted good citizens; proving that clean business, clean morals, social and civic righteousnsss pay even from a commercial point of view.

453. The Divine Remedy.—The Spirit of Christ in a man changes the motives of his heart from selfishness to servicefulness. It begets genuine interest in the welfare of others. It makes virtue and goodness natural. It inspires one to will and to do that which pleases God and helps man. It protects the weak, directs the strong, ennobles all righteous vocations, and adds mightily to the worth and efficiency of the individual. The Spirit of Christ manifest in aggregations of men would serve a like purpose. It would neutralize destructive agencies, harmonize and coördinate common interests. The realization of Christ

formed within, and His Life and character given full expression in humanity would solve all problems,—personal, social, industrial, governmental, civic, national and international.

454. The idea that men and nations denying the supremacy of Christ and actuated by selfish interests can correct present wrongs and maintain equity and peace is contradicted by all history. Did art, culture and philosophy save Greece? Did statesmanship, organized wealth, judiciary and military power save Rome? Will they save the nations of our day? No! *Christ is the only Saviour of men and of nations.* Only to the degree that His Spirit dominates the activities of peoples and the policies of nations, can they be saved from the causes of war and from destructive agencies. The only brotherhood that can unite mankind in a love that will overcome selfish individualism is the brotherhood that comes from the Fatherhood of God through regeneration. The only socialism that can ever attain the true ideal is a socialism born of the Spirit of Christ, in which every man seeks his neighbor's good, not his neighbor's goods. The only policy that can stabilize industry and give employer and employee the just rewards of their efforts is a policy based on the Golden Rule, springing from the emotion that inspired the Golden Rule. The only economic system that can rightly adjust production and profit is a coöperatve system that has for its ideal justice to all, supervision for the improvident, and providence for the needy. The only government, civic, state, national, or international, that can serve impartially all the people is a government

of Divine love, Divine wisdom, and Divine power made manifest in humanity through Christ's indwelling presence.

455. The Church's Opportunity.—Existing conditions give the Church its greatest opportunity and responsibility. Never was there such a need for spiritual teaching, for unity of effort, motive and purpose. Never was the human cry for Divine love and its manifestation in the affairs of men so insistent as at the present time. Never before has our race so fully realized the failure of human leadership, the faultiness of human wisdom, and the folly of contention. Never was there such a universal demand for a God-inspired spirit that shall neutralize differences, harmonize forces, and coördinate activities for a higher and truer civilization. To meet its opportunities, the Church must be vitalized, and endued with spiritual power. To the Gospel of redemption and regeneration, of love and charity, must be added the Gospel of united, coördinated, consecrated effort. The Church must be more than a means of grace to believers, a refuge in life and a solace for death; it must be the center and means for Christ's manifestation in all the affairs of men and of nations. It must serve industry, commerce, and legislation, by instilling into them the principles of righteousness, love and mutual helpfulness. It must so insaturate the social fabric as to incorporate the Spirit of Christ into every activity and achievement. A program should be worked out for Christianizing every human institution, condition and relation.

456. Vital Christianity should be presented to the

world, especially in mission fields, as a *science of Life,* a way of attainment, a manifestation of Christ in man's redemption, regeneration, righteous growth and activities. It should be defined neither as a belief nor as one of several religions; but as God's expression in man, and man's attainment in vital union with God. There should be a definite program for disseminating the teaching, demonstrating the truth and realizing the Life in personal experience. Every church and every Christian organization should be made a center of the Christ-Life, and grow by the extension of that Life. Whoever comes into a Christian organization should come to receive the Life, and to become a growing center in and of the Life. Christian progress should be perpetuated by courses of study, and daily practices in realizing deeper experiences; that none might feel he had reached the goal, but each have the incentive and inspiration of new victories to be won and greater works to be undertaken.

457. Church Unity.—Not Creed, but purpose is the true basis of Christian unity and coöperative endeavor. Education, and mental and temperamental differences, are sufficient reasons for diversity of opinions, forms of worship and church governments. Moreover, as long as men and institutions are disposed to usurp authority and abuse power, divisions of authority and power are necessary for the protection of religious and civic liberty. True organic unity is of Christ. Whatever promotes the deeper Christian experience promotes unity among Christians. The various sects cannot be voted together, or amalgamated

by ecclesiastical concessions and revision of creeds and forms of government: but men and churches holding diverse opinions, if actuated by love, may unite in the one great purpose of Christianizing humanity and of applying Christian principles to world problems.

458. VITALIZING THE CHURCH.—The place to begin vitalizing the Church is in the hearts of individual members. The way is to recognize the presence of the Holy Spirit, and coöperate with Him in experiencing the deeper works of grace and realizing the truth of the spiritual Life in Christ. When a few members of a church combine their efforts they form a spiritual dynamo, which becomes a center of attraction, and of outgoing, constructive, creative forces. Such a center practicing realization, and demonstrating the health, strength and virtues of Christ, would soon vitalize any church. The united efforts of a few such churches would transform a community.

459. The efforts of an individual and a church should be primarily spiritual, from within outward. A church should not be built up as a mechanical structure composed of related parts; it should grow as a vital center in the Body of Christ, a living organism gathering to itself individuals from without, quickening them, assimilating them into its functions, and giving expresson to the one Life and purpose of Christ. Spiritual forces come into expression through natural means; such as the social, educational and serviceable activities and functions of a church; but without the Spirit all such means are fruitless.

460. Every church should aim at one hundred per cent efficiency. To approach this standard, all mem-

bers must experience the deeper works of grace, and train for some department of service. One reason why so many church members make so little progress is that they do not enter into the work of the Church. A non-working Christian is as worthless to a church as a non-bearing branch to a vine. A non-working church is as useless to a community as a dead mill to an industrial center.

461. Sunday-School Efficiency.—Bible study, to accomplish its true purpose, must awaken faith, quicken conscience, produce devotion, and cause right heart response toward God and man. Bible teaching that fails of this result is inefficient. If a large per cent of the graduates of a school are incompetent to do the work for which they have received training, we condemn the system or the school as inefficient. Comparatively few Sunday-school pupils gain the knowledge and heart experience requisite to enable and inspire them to help others become Christians; many fail even to acquire the Christian virtues. The Sunday-school should be made the principal means of progressive Christian culture. Heart experience and zeal for service should be the goal of teaching. Advanced students should be tested, not only as to their knowledge and heart experience, but as to their desire and capacity to lead others to Christ. They should be coached by efficient workers until capable. This method would give the Sunday-school a new purpose, and greatly augment its usefulness.

462. Christianizing Children.—"Children, obey your parents in the Lord: for this is right. Honor thy father and mother. . . . Fathers, provoke not

your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 1-4.) This Scripture might well be featured in every Sunday newspaper, and made a standing head-line on every church bulletin and religious publication. Its fulfillment is of paramount importance to the Church, society, and the State. The American youth is both the problem and the hope of the nation. The growing lawlessness of the adolescent youth of both sexes is appalling. Juvenile delinquents are increasing twice as fast as adult criminals. Puritan Christianity protected the child by strict discipline and religious training. Current practices foster indiscretions, and irreverence for law, proprieties, religion, and things sacred. Parents should be awakened to a realization of the imperative necessity of correcting this condition. No community can maintain morality that neglects the spiritual training of the child: no republic can long survive whose citizens lack reverence for God.

463. The innocence, trustfulness, susceptibility and responsiveness of young children make it easy for them to come into the Christian experience. As they should and do receive law during the first seven years, they should also receive the Gospel during this period, or between the ages of five and twelve. Baby nature is not hardened by the reactions of personal sin: therefore, it is easier for a child to accept God's love and gifts while yet in innocence than after sin has perverted the heart qualities. As a rule, the older one is the more difficult it becomes to comply with the conditions of regeneration. It is extremely dangerous for children to enter the adolescent period with-

out Christ. From eleven to nineteen marks the period of greatest temptation, of indiscretions and lapses from moral ideals. Children that are grounded in Christian teaching and experience before this period are protected. They may err, but they quickly repent and take the right course; while those out of Christ often come to delight in sin until their whole lives are marred.*

464. All normal parents want their children to be honest, pure, noble in thoughts ideals and purposes. They want them to be obedient, respectful, law-abiding, and considerate of the rights and happiness of others. But how shall children come to possess these virtues of Christian culture except they have the Christian Spirit? Do men gather figs from thistles, or is a Christian character acquired from unregenerate impulses? Sane, thoughtful people relate cause

* Responsiveness to external influences is greatest when mental habits and brain-paths are forming, and gradually declines with growth and increasing fixedness of character. The imagination of little people is very active. Stories and photo-plays that suggest what is improper to reveal cause the imagination to produce recurring mental images that are far more harmful than the perception of what is concealed would have been. A drama that awakens intense interest, and centers attention on social indiscretions, infidelities, subtleties and crimes, and concludes by punishing the moral offenders, helps only those prepared to appropriate the lesson. With many children and adults the suggestions of evil sink into the subjective and give rise to impulses and desires corresponding to those that produce the evils portrayed. It is little short of crime to expose children to evil suggestions. The more they are caused to see, hear, feel and imagine the true, the pure, the good and the beautiful, the more of these will they embody. A frank statement of what is right and what is wrong, and why, is necessary for knowledge and discretion: but to presume to promote virtue by revelations of vice and its consequences is bad psychology and worse ethics.

and effect, and gain a desired result by the employment of right forces and conditions. Why should parents be surprised if their children go wrong through the force of inherent perverse tendencies? Why should any be so inconsiderate of parental responsibility and the welfare of a child as to permit it to fight the battles of perverse human nature, and the temptations of society, in its own untrained, undeveloped strength; when the Lord Christ proffers a new nature, Divine strength, and inspiration for righteous action and victorious living?

465. Daily family devotion in which the children take part is the natural and most effective means of awakening and training the moral and religious sentiments. Simple teaching, and example of love and trust in God, are all the doctrines needed to lead a child into the Christian experience. Heart response to Jesus is awakened by the story of His life, of His love for children, His goodness and kindness, His presence in Spirit to hear and answer prayer, inspire right thoughts and give strength for right conduct.

466. In teaching children to pray, they should be encouraged to express their heart's desires in simple direct sentences; to approach the Heavenly Father in filial love and devotion; and to reverently ask for and accept grace for every need. A child should be taught that God's Spirit is present to give strength, counsel, encouragement and rebuke. The imagination of a child readily grasps the idea of an invisible person that is all-wise and all-loving; and if a child have this understanding, the quickened conscience will prompt as to right and wrong.

467. To make Christian experience constant and dominant, a child should be taught to realize through grace. Every fault, evil impulse, and naughty tendency can be overcome in the power of the Spirit. Self-control, kindness, consideration for the rights and comforts of others, and all the elements of a strong, pure, moral, positive Christian character can be acquired by awakening and training right emotions. Most of this can and should be accomplished before the age of twelve.

468. True child training is always constructive. Wrong impulses are overcome by positive good ones. The wrong use of forces is prevented by directing them into right channels and giving them expression in worthy purposes and actions. In Christianizing a child and in assisting it to grow in grace, a loving, sympathetic, forgiving, encouraging manner is far more effective than teaching and preaching. The more of Christ that children can see and feel in father and mother, the more easily and fully will they enter the Christian experience and continue in the way of Life.*

469. VITAL CHRISTIANITY CLASSES.—Every church should form classes for the special study and realization of Vital Christianity. At the beginning, these classes should be under the supervision of pastors or experienced teachers. Each class should be small enough to permit of individual freedom of expres-

* For a concise statement of the principles of Christian psychology as applied to child-training, and the use of suggestion in mind and character building, with rules for overcoming faults and acquiring the elements of a strong, efficient moral character, see the Author's book, "Child Culture."

sion, ten or twelve constituting a full number. Advanced students should organize new classes and assist beginners. The study should be pursued primarily as a science of Life, a way of demonstrating health, strength, character qualities, mind-power, and deliverance from faults and fears, a means of realizing the deeper works of grace, and a method of becoming efficient and rendering a larger service. As fast as possible an entire church membership should be included in these classes.

470. When a number of classes have been formed in a church, the study should be so graded that one may begin with things fundamental and progress in knowledge and experience, comprehension and demonstration to the full realization of the Life in Christ. Advanced students with an aptitude for teaching should be given opportunity in this department, but all should be trained for and given some definite Christian work to do. Everyone should begin work with intercession, first, in overcoming self; second, in helping others: in every undertaking, intercession is the principal means of efficiency.

471. Mission classes should be formed in unchurched districts, and wherever there are those that can be interested in the science of Vital Christianity. Such classes should be instituted by trained teachers and the work adapted to the limitations and needs of each class. In so far as possible, mission classes should be non-sectarian, inter-denominational, substantially democratic, and open to all without fee or favor.*

* Mission classes not under the supervision of a church should have by-laws indicating the purpose; what is expected of students;

Teaching and discussion should be limited to Vital Christianity. This is necessary to keep the truth free from adulteration. The modern sorcerer with his mental magic and false gods is misleading many, and ever seeking to contaminate the faith once delivered to the saints. Persons teaching any other god than the God of the Bible, any other remedy for sin than the blood of Jesus Christ, any other way of attainment than by regeneration and other works of grace through the ministry of the Holy Spirit, should be converted or voted out of a class. Mission classes and independent classes rightly conducted would interest and serve many thoughtful persons who do not attend churches.

472. Christianizing Education.—Current literature, the daily press, and the public schools shape not only the mental but the social, industrial, and moral life of a people. They mould public sentiment and largely determine the quality of citizenship. Whatever improves the moral tone of popular education improves mankind. The present school curriculum does not include any definite means for training the emotional and volitional elements of character, yet these are as important for happiness and achievement as is the acquisition of knowledge or the training of the intellect. No standard text-book on psychology recognizes the spiritual nature of man, regeneration, growth in grace, or any other distinc-

and the limiting of teaching to Vital Christianity. When help is given in receiving healing or other objective blessings, no fee should be charged; but the beneficiary should be privileged to make a contribution, either to the one that intercedes, or to the fund for meeting the necessary expenses of the class.

tively Christian teaching; while many text-books include much that is directly anti-Christian, or indirectly so by inference.

473. The constitution of the United States grants the right of every citizen to worship God according to the dictates of conscience; but we are not thereby to assume that the Spirit of Christianity, and the means whereby Christian ideals are to be attained, shall be barred from our educational institutions; and materialistic, anti-Christian theories propagated under the guise of science. Granting the rights of all faiths, we cannot introduce any particular faith into the schoolroom: but the fact of God and His presence; the reality of the human soul and its need of Divine grace; the assurance of the Father's interest in the individual; the demonstrable experience of strength, help, inspiration and growth through prayer and devotion; the experiencial victory over perverse appetities, desires and wicked impulses, through Divine help; the power of pure love, holy sentiments and aspirations to vanquish their opposites and make character clean, noble and dependable;—all can and should be taught in every educational institution that aims to prepare students for useful, honorable citizenship.

474. Owing to the psychological relationship existing between teachers and pupils, the moral and spiritual influence of a teacher is especially potential in inspiring ideals and determining character tendencies; wherefore, the imperative necessity for selecting teachers whose influence shall be ennobling. Unregenerate men and women that have never experienced the purifying, uplifting power of Divine love; that have only

a materialistic outlook upon life; no matter what their private morals or intellectual attainments, are unqualified to render the highest service as teachers. The new age education must rank character first; must make purity and righteousness the measure of culture, and efficiency in service the goal of knowledge.

475. Every physical phenomenon is but the outer form and expression of a spiritual realiy, or cause. This concept should be constantly in the mind of teacher and student. Every branch of science can and should be so presented as to direct the mind to spiritual realities, laws and forces; to God and His manifestations. This method begun in childhood and continued throughout the educational period would so spiritualize consciousness as to make students responsive to religious influences. It would tend to center thoughts and purposes on things spiritual and eternal, rather than on things material and temporal.

476. The high ideals of Christian puritanism are being destroyed by materialistic teaching, which is incapable of producing the character elements necessary for maintaining a righteous democracy. Any educational institution that makes skeptics and infidels of young people from Christian homes is a menace to the State. The substitution of false philosophies and unprovable theories for ennobling, sane beliefs, and of destructive criticism for constructive teaching, discounts the otherwise meritorious work of many schools. The remedy for this calamity is Vital Christianity, with a sane interpretation of natural phenomena as related to spiritual realities. When our

universities are dominated by the Christian Spirit, they will give to the world a scholarship and a statesmanship that will sustain the Christian ideals that have made America great, and perpetuate its capacity to serve the nations of the earth in attaining corresponding ideals.

477. Christianizing Business and Industry.—The struggle for the necessities of life is not greater than the struggle for its comforts and privileges. Whatever draws mankind closer together and promotes coöperative effort is of immeasurable worth. Christianizing business and industry would harmonize capital and labor and stop the abuses of organized aggregations of men and money. A large per cent of the world's mind-power, muscle-power and money-power is wasted in opposing efforts. Were all forces united and coördinated for the common good, productive power would be increased one-half, and all might enjoy the blessings now possible only to the few. As long as the masses are dominated by selfish motives they will work under this false régime; but when Divine love is the motive, they will coöperate for the common good. *As metals are amalgamated not by pressure but by heat; so human interests are amalgamated not by force but by love.* No legislation or system of arbitration based upon justice alone can harmonize and coördinate conflicting interests. When organized capital and organized labor have the Christian motive, there will be unity of effort and increased effectiveness.

478. What is true of industry is equally true of governments. The statesmanship that seeks to drive

the best bargain possible for its constituency, without regard to the rights and welfare of others, can never solve state or international problems aright. Every Divine law includes both love and justice: any statute lacking either is faulty. A government that does not spring from love will ultimately fail to be just. A nation can never become truly great by justice only. International law based solely on human concepts of justice will not maintain world peace. Friendships between nations will not stand the strain of opposing interests. Strong nations must protect the weak or suffer the reactions of neglected duty and opportunity. To secure and insure enduring peace, the Spirit of Christ must be in the statesmanship that controls international relations. The big problem of the future is not one of economics, industry, legislation, or administration; but of Christianizing the masses. Humanity must be spiritualized. As there is no true reformation or satisfactory transformation of a selfish, immoral individual but by a change of heart and the inspiration of right motives; so there can be no genuine reformation or transformation of nations but by a like process.

479. The Golden Rule.—Jesus said, "Whatsoever ye would that men should do unto you, do ye even so to them." This is the Divine law for producing and maintaining righteousness on the earth. It embodies the spirit of the Decalogue and of the Sermon on the Mount. It is unmistakable and adaptable to all problems. It must not be confounded with the negative teaching of Confucius, "What you do not want done to yourself, do not do to others;"

which may be fulfilled by inaction. The law given by Jesus is positive: it demands aggressive action, the doing of all that love and justice require, and doing it from right motives.

480. The Golden Rule is an expression of Divine love. It bears with it a will of blessing. It is love's way of doing. It also demands exact justice. Even from a secular and legal point of view, it is right, reasonable, and practicable. It should be made the basis of determining wages and prices; of sharing labor and profit; of selecting public officials; of enacting and enforcing laws; of suppressing evil and promoting good; of protecting the weak, directing the strong and providing for the needy; in controlling corporations and public utilities; in settling industrial difficulties and in adjusting all differences between indivduals, concerns, institutions and nations.

481. Universal compliance with the Golden Rule would revolutionize the relations of mankind; put an end to unlawful profiteering; reduce the cost of living; and give every citizen a better opportunity for growth, happiness, and achievement. It would result in Christian unity, equal rights, social betterment, improved service, industrial harmony, abiding confidence, business integrity, vice elimination, civic righteousness, just legislation, faithful administration, true democracy and continual progress. It would make war impossible; harmonize and coördinate the interests of nations; and prepare the world for the Prince of Peace.

482. All fair-minded people should unite in making this Divine ideal the standard for measuring all

acts, institutions, parties and policies. They should commend and support whoever and whatever is in harmony therewith; condemn and outlaw whatever is contrary thereto. Every legitimate power of religion, of education, persuasion, legislation and administration should be used to popularize and enforce it until it becomes an established rule of conduct.

483. The Immanent King.—The Spirit of Christ is becoming manifest in the hearts of men. He is inspiring impulses of justice, virtue and honor. He is creating a new social conscience. He is shaping the destinies of peoples and nations. Those serving Him stand for right, justice, temperance, purity and liberty; for right action and progress through mutual helpfulness. Those that reject Him are for personal indulgence; license for iniquity, greed, graft, lawlessness, organized injustice, factional strife and mob violence. The time has come for everyone to choose between Christ and antichrist. "He that is not for Me is against Me."—*Christ-Jesus.*

484. The Spirit of Christ is back of the world's reformations. His influence is the ethical factor in human history. The forces of evil resist the advance of justice and humanitarianism. In this world contest between light and darkness, truth and error, the Church should be united in creating a democracy that will be the instrument of a Divine autocracy. This does not mean the rule of priests and kings; but the rule of Christ through democratic institutions. It is not a union of Church and State for the enslavement of the masses industrially and spiritually; but a manifestation of Christ in the masses that shall

find expression in all their activities and relationships.

485. True Christian democracy is the opposite of that false socialism that would reduce all men to a low common level, and thus destroy individual progress, thrift and enterprise. This system, which opposes culture and refinement; debases sentiment to gratify degenerate desires; bridles genius; robs the industrious to supply the indolent; and resorts to sabotage, lawlessness and mob violence to secure its demands, is an instrument of antichrist. Its ideals realized would destroy civilization. It would disintegrate the nations of the earth into warring clans, and reduce mankind to a state of barbarism. Its methods are destructive of all for which the race has striven for centuries. It has no capacity for remedying the evils it fights: it can only augment them. It is to be overcome by education, enforced industrial training, adherence to the Golden Rule in a just wage and fair distribution of profits, and by Christianizing the masses.

486. Christian democracy is creative, constructive, and cumulative of the best there is in all peoples. It is a way of realizing man's highest hopes and loftiest aspirations. It provides liberally for dependents; protects the young and the weak; produces an environment in which it is easy to do right and difficult to do wrong; sustains virtue and morality; holds sacred the marriage relation and the right of children to be well-born and reared: it gives the greatest liberty for individual happiness and enterprise, and combines the powers of men at their highest point of efficiency

for greatest effectiveness. It rewards talent and skill, dependability and character, and makes soul growth service and human progress the goal of individual and collective effort. It recognizes Christ as the unseen, but *all-potent,* IMMANENT KING.

CHRISTIAN EFFICIENCY

LESSON XVIII

FOREWORD.—In this Lesson we are to study the psychology of conversion, and Christian efficiency in scientific evangelism. The greatest service one can render to unbelieving friends is to induce them to accept Christ-Jesus as their personal Saviour. Every true disciple is a missionary. The Lord came to seek and to save that which was lost. He has not ceased His efforts. Whoever becomes one with Him will partake of His yearning and striving to win the unsaved.

487. A GIGANTIC TASK.—Three-fourths of the people of the United States do not attend Church. If the masses are to be won to Christ, if Christianity is to accomplish its mission and its ministry to society and the State, the efforts of preachers must be supplemented by lay-evangelism in social and vocational relations. *The masses can be Christianized.* Unbelievers are not different constitutionally from believers. The Gospel message is adapted to all ages, classes, moral conditions and types of mankind. The immoral are no less susceptible to Christian appeal than the moral. It is all a question of adapting the message and means to the needs of individuals and classes. At the beginning of the great European war a majority of the American people favored neutrality. But *facts* relating to the plans, purposes and practices of the Central Powers converted America into a belligerent nation. It took the impact of mighty forces to reverse the thought, feeling and will

of this great nation, and start it warward; but it was done. The heroic sacrifice of life, money, home and loved ones was made because right, duty and privilege demanded and justified it. The Christianizing of the masses is a tremendous undertaking. Millions now neutral or opposed to Christianity must be converted. We have the *facts*. The Lord provides the love, Life and power for overcoming the momentum of evil and inspiring movement Godward; but heroic, sane, coöperative effort is necessary. By reliance on Divine grace, by sacrifice of time, money, personal happiness and selfish interests, by education in the necessity for and advantages of regeneration, the masses can be converted, and civilization saved from threatening disaster.

488. The Psychology of Conversion.—To convert means to turn about, to reverse a course. The unbelieving mind and heart are in an inverted relation to God; the intellect rejects truth and believes error; the affections are centered on things earthly; and the will is in opposition to the Divine will. Conversion requires the reversing of the three, that the intellect, the emotions and the will may be harmonized to God.

489. A body in motion, no matter how large, or what its velocity or impelling power, can be stopped, reversed, and made to move in the opposite direction by the application of sufficient opposing force. What is true in physics is equally true in psychics. Every impulse, whether of thought emotion or volition, is an energy that tends to produce action in line with itself. But any impulse and action can be overcome

by a stronger opposing impulse. Therefore, anyone, no matter what the nature or strength of his opposition, can be converted, provided the right kind of influence is brought to bear with sufficient power.

490. Intellectual opposition is overcome by the force of truth and the logic of facts. Wrong emotional impulses are overcome by right affections, conviction that leads to penitence, and holy aspirations. A perverse will is reversed by conviction of wrong, awakened conscience, the sense of duty, and inspired resolution to do God's will. All three are necessary to complete man's part of the conversional experience.

491. As one form of physical energy is convertible into another; so thought is convertible into emotion or emotion into volition. Therefore, the conversional process may begin with the intellect, the emotions, or the will. A man without belief and without heart response may WILL to come to Christ, and, by persisting in this willing as a positive choice, receive grace to believe and to respond in his heart. Again, one may begin with heart response, love to God, and out of pure devotion come to believe and have the will to accept. But the usual course is first to receive the truth mentally, which, when accepted in faith, is used by the Spirit in awakening right emotional and volitional response. No matter where the conversional process begins, to be effective it must result in heart acceptance and a surrendered will.

492. THREE-FOLD CHRISTIANITY.—The religion of Christ-Jesus is three-fold—Life, morals and works. The Scriptures plainly teach that to be a Christian one

must be born anew, must live righteously and must SERVE. No one of the three can be omitted without doing violence to the others. Each is a vital part of the plan of salvation and Life in the Kingdom. Scientific evangelism includes all three. It presents a rational appeal that can be fully sustained by Scripture, science and experience. It has a sane, psychological basis applicable alike to the thoughtful and the thoughtless, the good and the bad. It is based primarily on the state of man resulting from sin, and the necessity for and fact of regeneration.

493. SIN AND REDEMPTION.—"All have sinned and fall short of the glory of God." (Rom. 3:23.) "The wages of sin is death; but the gift of God is eternal Life through Jesus Christ." (Rom. 6:23.) "Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13.) The Plan of salvation is one, but the ways by which the Holy Spirit prepares men to accept it are diversified. Even as the one natural life is expressed in various kingdoms, orders, species and forms; so the Spirit comes into manifestation in various systems of ethics, faiths and beliefs, in customs, laws, virtues, instincts and impulses that are righteous. God is not bound by creed or faith, but finds expression wherever human nature knowingly or unknowingly yields itself to Him. He uses every available means that He may eventually bring souls to accept the Plan and be saved. None are saved except they reject evil and accept Christ; none are lost except they persist in rejecting the Holy Spirit, and through sin and the love of evil become servants of Satan. None sin beyond repentance and

restoration by merely doing wrong without willful intent; but by desiring to do evil. All men err, even the servants of God. But these repent, and turn again unto righteousness; whereas the servants of Satan persist in sin knowing that it is sin, and willfully resist the call of the Spirit unto repentance. From such He will eventually withdraw Himself, and they will be left to their destined destruction.

494. In the last analysis, men are lost, not because they have sinned, but because they have rejected salvation. Neither are they lost without a struggle in their behalf; for the Spirit strives until the wickedness of a soul seals it against Him. The expressed will of God is that NONE be lost; but if men resist Him unto death, for such there is no hope.

495. NECESSITY OF REGENERATION.—Nicodemus was born of one of the best families of God's chosen people. He was a cultured, law-abiding citizen, a churchman of the strictest order, and a member of the Sanhedrin. He went to see Jesus one night and was told, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (Jn. 3:5.) He was amazed. Jesus said to him, "Art thou a teacher in Israel, and know not these things? That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (Jn. 3:6.)

496. The experience of this good man proves that being born of good parentage, living a moral, law-abiding life, belonging to a church, fulfilling its ordinances, and believing in God as a Supreme Being do not make one a member of the spiritual Kingdom. No one has Divine Life until born of the Spirit. "He

that hath the Son hath the Life; he that hath not the Son of God hath not the Life." (I Jn. 5: 12.) This is the crucial test. The essential difference between a Christian and a non-Christian is that one is born of God and the other is not.

497. A Double Classification.—To have a true psychological basis for personal evangelism, we must recognize two distinct classifications of people,—the ethical and the religious. The first is based on morality, the second on spiritual birth. Under the first, we classify people as good, bad, and mixed. Under the second, we classify them as regenerate and unregenerate. A good man may, or may not, be a Christian. A Christian, to continue in the Life and grow in grace, must be moral. The error in thought teaching and practice is in making ethics and religion identical, and holding one as the measure of the other.

498. Facing the Truth.—A good man needs Christ as much as a bad man. A good woman, if unregenerate, is as truly out of Christ and lost to the Kingdom as is an immoral women. The question, then, is not one of reform or morality, but of life. It is not whether our friends, neighbors, or business associates are good people, *but are they in Christ?* This is the starting point for intelligent evangelism. It is misleading, and a waste of opportunity, to place the emphasis on outward conduct or one's personal feelings. A dead man can neither analyze himself nor judge of his condition. Most hopeful people expect to go to Heaven. The thoroughly depraved have little consciousness of sin. The good are prone to depend on their righteousness. All should be made

to see their condition as related to the spiritual Kingdom, not as they feel or think about it. Mankind must be educated to accept the truth declared by Jesus, "Except a man be born again, he cannot see the Kingdom of God." (Jn. 3:3.)

499. The Scientific Basis.—It is a biological law that life comes only from preëxisting life of its own order. Natural life comes from natural life, spiritual Life comes from spiritual Life. Notwithstanding this well-known law, the masses of mankind are still blindly hoping to enter the spiritual Kingdom by being good. We must get down to the scientific basis. Biologically, we must classify mankind as those who have been begotten of the Spirit, and those who have not; those who are in Christ and those who are out of Christ. When this classification is generally accepted, men everywhere will begin to question a security based on conduct, and seek Jesus that they may have LIFE. They will seek to fulfill the conditions of repentance belief and faith, not as the end, but as the means to regeneration and subsequent works of grace.

500. The Basis of Appeal.—Whoever would induce others to make a radical change in thought or conduct must be able to present sufficient reason for such a change. The efficient propagandist of any reform pursues first an educative program, supplemented by appeal to reason, conscience, sentiment, and personal interests, selfish and unselfish. Scientific evangelism calls men from death to Life, from sinfulness to righteousness, from selfishness to unselfish service. It explains why it is necessary to repent,

to believe in Jesus Christ and His vicarious atonement, and to accept God's promises in faith. It offers the reward of a changed heart, a new nature, a consciousness of sin forgiven, of spiritual power to overcome, of greater usefulness, of a better influence over loved ones and in society, of growth in Christ and of eternal Life.

501. Approach is made at the point of greatest susceptibility and responsiveness. Thus, a good man may or may not be conscious of sin, but he can be made to see his need of regeneration. When he seeks this experience, he will come to realize that he is a sinner and must repent before he can believe in his heart and receive the gift of Life. A bad man is usually willing to concede his sin; but to awaken desire for a clean heart he must be instructed in God's way of deliverance. Everyone has one or more vulnerable points; wherefore it is well to approach from various angles until the point of susceptibility is reached. Thus, a good man attended a revival meeting for several weeks. He resisted the appeals of the evangelist and workers until finally a neighbor reminded him that he was brought up in a Christian home, under the influence of family worship, to which he was indebted for his moral character and integrity; that he was denying to his family a like influence. This proved to be a vulnerable point, and he responded.

502. When evangelism is based mainly on conduct, it is easier to make converts among the weak and the wicked, the vicious and the depraved, than among the strong, the cultured and the self-righteous. But un-

der the scientific and educative plan, based primarily on the necessity of regeneration and on service as a means of attainment in Christ, the more highly moral and truly cultured an individual, the greater is his susceptibility and the more genuine his response.

503. When one is speaking to a number of persons representing different types of mind and states of morals, it is well to present first the higher motives and reasons for becoming a Christian. If these prove ineffective, it is wise and justifiable to appeal to lower, and even to purely selfish motives. Some that began to follow Jesus solely for the loaves and fishes, or out of idle curiosity, or for physical healing, later came to follow Him through love and trust, in a life of self-renunciation and service, even to a martyr's death. Therefore as the Spirit directs, one is justified in using any honest, honorable means that will cause a soul to start Godward.

504. Self-preservation is the primal instinct, the first law of nature. It is not lost in man's higher attainment, but has its expression in the preservation of others. The Christian worker should bear in mind that primary action springs from this motive; that the first steps on the upward way in every life are taken in response to the law of reward and punishment, something to be gained or something to escape. When one reaches the higher levels of understanding and experience, nobler motives inspire action. But whoever limits his appeal to unselfish motives limits his opportunity of service to the few. Whoever stops with the results gained through appeal to selfish motives, fails to reach the goal. Self-preservation

and personal gain awaken interest and cause movement Godward. Self-renunciation and personal consecration make the higher attainment possible.

505. The Way of Transgression.—"All we like sheep have gone astray." (Isa. 53:6.) This figure is highly significant. How does a sheep go astray? Not like a beast of prey, seeking to pounce upon some unsuspecting creature; or like a serpent, charming an innocent bird or coiled by a path to strike its deadly poison into a passer-by. No! A sheep simply follows the law of desire without design or evil intent. It strays away from the flock, allured by the green pastures farther up the cañon. Pursuing its own way it becomes indifferent to the tinkle of the bell and the call of the shepherd. Soon it falls into a ditch or is lost in the darkness to be destroyed by wolves. The more we know of human hearts and experiences the more we appreciate the truth of this figure. There *are* wolves and serpents, moral degenerates, among our race; but they are comparatively few. Most delinquents at the start intend no wrong either to themselves or others. They simply follow the way of desire. They are allured by the colored lights of pleasure. They want to have a "good time." In pursuance of this course they become indifferent to the laws of propriety, the rights of others and the voice of the shepherd within.

506. *Not bad by choice or wicked by intent, but fallen by yielding to the seductive lies of the evil one, is true of nine-tenths of those lost in sin.* And what of the other tenth, the purposely, designedly bad? They are the product of sinful ancestry who like sheep

went astray, and communicated the momentum of their sin to their offspring, who have yielded to and accentuated this tendency. Therefore the Good Shepherd is seeking to save all.

507. When Love Rules.—Christ-Jesus knows the ancestral history of every soul. He sees the opposing forces of good and evil working out the destiny of all that are under law, and realizes the ultimate outcome of the struggle; even as an experienced physician perceives the progress of a fatal disease, knowing from the start what the end must be. How the compassionate Lord yearns to heal the victims of sin no mortal can realize. But whoever unites his heart with the heart of the Master will find himself aflame with an all-consuming LOVE, a love that burns up criticism and condemnation, a love that covers the shame of the erring with the mantle of charity, a love that forgives, and gives itself to save others from the sequences of sin.

508. Christian Inefficiency.—Efficiency experts claim that only one man in ten thousand is ninety per cent efficient; that what are considered successful men are seldom above sixty per cent and that the average man ranges from twenty-five to forty per cent. If the earning power or output of a man can be doubled by intensive training, without exhausting his vitality, it proves that he was only fifty per cent efficient before training. Nine-tenths of the applicants for agencies, if untrained, fail. But companies that coach their agents under expert solicitors make seven out of ten capable of earning a salary. Possibly one person in one hundred has sufficient

native ability, initiative and energy to become expert without special training; but the other ninety-nine must have it to approach their highest possibilities. Innate talents are often negative until made positive through purposeful, intelligent effort.

509. "He who converteth a sinner from the error of his ways shall save a soul from death, and shall cover a multitude of sins." (Jas. 5:20.) To convert people to Christ is the highest Christian service. Reckoning from this view-point, the average church-member is less than two per cent efficient. Limited statistics indicate that apart from trained workers, only one Christian in seventeen has won a soul to Christ. Those that have succeeded in winning many have done so through innate ability or by applying efficiency methods acquired in other work. With proper training, practically every Christian can be used of the Holy Spirit in making converts. The following experiment suggests great possibilities: an efficiency expert gave a small class an hour and a half of intensive training in scientific evangelism. The class included a banker, a school-teacher, a milliner, a barber, and a girl of seventeen. The milliner was the only member of the class who had ever made a convert. Within six weeks, the allotted time for the experiment, she had won twenty-three. The banker had been a Bible teacher for ten years. Before becoming a banker he was a life-insurance salesman. In forty-eight hours from the time he received his training he brought three men to Christ, one of whom was past sixty-five years of age. "Think of the years of lost opportunities!" he exclaimed. "When I used to

sell life insurance I did not hesitate to introduce my business anywhere. By using the same methods I got two of these men on the train and the other in the bank." In a few weeks the girl won four members of her Sunday-school class and the barber six men. The teacher had the greatest opportunity and won thirty-six high-school students. A general demand for Christian efficiency experts would produce them. Their services would not only multiply church membership but immeasurably increase the effectiveness of Christian endeavor.

510. How to Become Efficient.—A brief study of the principles of salesmanship will suggest the way to efficiency. Scientific salesmanship includes three parts: (a) thorough knowledge of the thing to be sold; (b) concise salestalk for effectively communicating this knowledge; (c) perception of the peculiarities and requirements of a prospective customer. An experienced salesman in undertaking to sell something with which he is not familiar first acquaints himself with its every detail. He makes note of its strong points and uses them as the basis of his salestalk. He studies how to present each point in terse, positive sentences, arranging his statements so as to make them cumulative in effect. By intuition, knowledge of character, tact, and instinctive responsiveness, he adapts his manner, his way of approach, his salestalk, his proofs and suggestions, to the peculiarities of a customer. To the degree that he masters and applies these three elements of salesmanship does he become proficient.

511. The psychosis of a sale consists of: (a) get-

ting attention; (b) awakening interest; (c) intensifying interest to where it produces desire; (d) increasing desire to where it results in decision to purchase. The salesman overcomes objections, not by argument, but by educative suggestions; by presenting values from various angles, stressing what appeals to his customer.

512. The science of making converts and the psychology of conversion are practically identical with those of salesmanship. The efficient Christian worker must know experiencially the truth of the Gospel, and the power of Christ's indwelling presence; must be able to present any phase of this truth in concise language; must adapt his methods to the peculiarities of a prospective convert. Attention should be gained in an unobtrusive and natural manner, and intensified through educative, suggestive means. Desire comes from the awakening of right emotional response. Emotional activity increased, results in heart decision to accept Christ. An inexperienced salesman may give much information without awakening desire; but it is desire that makes a sale. Likewise, inefficient workers often teach and preach much without awakening desire for Christ. One must avoid saying things that raise irrelevant questions or excite opposition. Argument separates. Persons are not converted against their wills. The will conforms to the heart's impulses. Whoever can cause right feeling toward Christ can inspire right choice. Lengthy discussions tend to mental activities that distract from and inhibit heart response.

513. The progressive salesman checks up his suc-

cesses and failures and learns from both. If he makes a sale, what was the winning, selling point? If he fails, why? What should have been said? How can he strengthen his salestalk? If he fails to make a sale to a prospective buyer who is able to purchase and in need of the article, he blames himself, not the customer. He acquires efficiency by overcoming the weak points in his efforts. A Christian worker should pursue a like course.

514. PROFESSIONALISM.—The farther a worker can get away from conventionalities, offensive hackneyed expressions, and all semblance of professionalism, the better. Christ-Jesus in His association with people on earth was so natural, direct, and sympathetically responsive to the conditions of those about Him, that everyone privileged to meet Him felt that He understood them, that somehow He was one with them. This quality of the Master is the great essential for entering sympathetically into the thought and heart problems of others, and leading them to the right solution. Consciousness or assurance of Christ's presence tends to awaken in another a desire for a like experience. This desire intensified opens the way for explanation of how to receive Him.

515. The Master said, "Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me." (Rev. 3:20.) This inspiring, all-inclusive "*any man,*" to have its true significance must be coupled with the "*open.*" Christ does not force entrance into the human heart. He inspires one to choose; but man must of his own free will open the

door. Christ does not limit His coming by the state of a soul; He comes as quickly into a hovel as into a palace, into a villain as into a moralist. His question to the unsaved is not, do you believe this or that, but, "WILT THOU BE MADE WHOLE?"

516. The central truth to be presented first, last and all the time is this: *Christ is ever present in Spirit seeking union with the human soul. Union is realized by mental recognition of His presence and right emotional and volitional response to Him.*

517. SELF-EXAMINATION.—The following questions will be suggestive in testing one's equipment for assisting others to come to Christ:—

(a) Have I the assurance of a genuine Christian experience? Have I received the Holy Spirit, and am I fully consecrated to His service? Are my personal habits and daily conduct such as to inspire confidence in my testimony? Am I willing to make whatever sacrifice is necessary to become more efficient as a Christian worker?

(b) Is my knowledge of the Bible such as to enable me to use it intelligently in helping others? Can I show by the prophecies and their fulfillment; by the personal testimony of the Father, and of the Son, that Jesus is the Christ, the Messiah, incarnate God? Can I name five distinct works of the Holy Spirit? Do I know what the Scripture teaches about the new Life in Christ, the indwelling presence of the Holy Spirit, growth in grace, the reward of the faithful and the punishment of the wicked?

(c) Have I a clearly defined and tactful plan for interesting others in the Christian experience? Can I tell what one must do to be saved? Can I explain why everyone must be born of the Spirit to enter into the Kingdom of God? Am I able to serve the Spirit in convicting others of sin without introducing my personal judgment or self-righteousness?

(d) Can I state five good reasons for becoming a Christian? Can I give a special reason why each of the following classes should be Christians: public officials; professional people; business people; teachers; employers; employees; husbands; wives; fathers;

mothers; youths; children? Am I able to answer the ordinary objections of unbelievers with Bible texts? Have I a sympathetic appreciation of the sincerity of honest doubters and a genuine desire to help them?

(e) Can I adapt myself and my methods to individual peculiarities and needs? Am I free from selfish ambitions and the spirit of censure toward other workers? Have I a genuine interest in the spiritual state and eternal destiny of my friends and associates? Have I the grace to pray in faith and personally appropriate God's promises?

518. Personal Equipment.—Our capacity for Christian service is influenced by everything we feel, think, desire and do. We cannot be inconsistent, hyper-critical, pessimistic, fault-finding, addicted to bad habits, or given to questionable business methods or social improprieties and be used effectively of the Holy Spirit. Others must believe in us to receive our testimony. Devils recognized Jesus as the Christ. Bad men respect a *consistent* Christian. Health, cleanliness, attractiveness, physical and mental vigor, optimism, frankness, individuality, purity of motives, sweetness, humility, sympathy and self-forgetfulness in unaffected unpretentious helpfulness, are all conducive to Christian efficiency. The two succeeding Lessons, giving reasons for becoming a Christian and causes of unbelief, are designed to serve as educative, conversional "salestalk;" but first we must consider the worker's equipment.

519. Heart Experience.—The one indispensable qualification for efficiency in assisting people to come to Christ is a genuine Christian experience, with an abiding faith in the presence and power of the Holy Spirit. Life is propagated by Life. The Spirit uses truth and love as His means of awakening right

emotional and volitional response to enable Him to accomplish cleansing and regeneration. In serving Him, an ounce of love is worth more than a pound of preaching, or ten pounds of argument. We induce people to love us by revealing our virtues and nobler elements of character. Likewise, we win others to Christ by revealing His qualities, love, and willingness to forgive and make new all that come to Him. Many unbelievers are hyper-sensitive on the subject of religion; but if we speak with understanding, out of love, we shall seldom offend.

520. Demonstration of the Truth and the Life is our most effective means of interesting others. People care little for our beliefs; but when we have been cured of some malady; have been delivered from some bad habit or fault; or have been changed in our disposition; they are eager to know how it came about. The young man whose eyes had been opened by the Master's touch caused many to believe in Jesus as the Christ by his testimony, "This I know: whereas I was blind, now I can see." When we can say experiencially, "Whereas I was weak, now I am strong; whereas I was nervous and irritable, now I am composed and sweet-spirited; whereas I was penurious, now I delight to give; whereas I was self-centered, now I enjoy helping others; or whereas I was a sectarian bigot, now I rejoice in the good works of all churches;" then we can interest people in Christ, and induce them to receive Him, that His power may become manifest in them also. In every department of science, a teacher is a demonstrator of that which he teaches. This law applied to religion might tem-

porarily disqualify some for the positions they now occupy; but it would soon qualify many, and make efficient workers of thousands that are now failures.

521. Bible Knowledge.—The Christian worker must know his Bible and how to use it tactfully. The more closely we confine our efforts to the sayings of the Lord in giving instruction, the more likely we are to make the right impression. God *may* bless any testimony, any blundering putting of the truth, if it is spoken in faith, with an earnest, honest effort to help; but He *will* bless His own words. A deeper impression is made by pointing out a text so that a seeker may read for himself, than by quoting it. Pocket manuals are convenient for finding the right text in a moment; but to be highly proficient, one must be familiar with the whole Bible, and able to turn to any teaching suggested by the Spirit, or demanded by the occasion.*

522. Definite Intercession.—Victories are first won in the Spirit by the Spirit, through intercession. All objective means and methods are limited; but nothing is impossible with God. The prayer of faith is man's means of achieving the miraculous. Supernatural gifts and inspired wisdom come through prayer. Mighty works are impossible without it. But prayer should be definite, specific, born of love and sustained by faith. (X: 283-286.) To fulfill the

* Most unbelievers need instructing in what the Bible teaches about God, man, sin, the plan of salvation, the works of grace, the Life in Christ, the essentials of conversion, the means of faith, and promises and precepts. The Author's book, "Service and Bible Study," aims to give in concise form the essential teachings of the Word on these vital subjects.

conditions of prayer for those whose personality is repellent, one must so enter into the nature of Christ as to partake of His love. Human nature loves what it admires, what is attractive, what it considers good or worthy: *Christ loves according to a soul's needs,* without regard to its worthiness. This is the love that will not let go until the Spirit has accomplished His work.

523. Planning Work.—One rule insisted upon by all efficiency experts is careful planning of work before beginning its execution. Meditation must precede application. "Study your job," is the key to greater effectiveness. Clear thinking makes possible concise speech and definite impressions. Tact is born of thoughtfulness and desire to win. Haphazard efforts are seldom successful. Big business men take time to think out every essential detail as completely as an architect prepares his drawings and specifications. This is how they become big and efficient. The Christian worker above all others needs thorough training and consecrated common-sense. Even without the aid of a teacher, persons of average intelligence, by an hour's study of principles and methods each week, may double their efficiency within a few months. Two or more planning and working together can coach each other and improve faster.

524. A representative of a New York firm went to Seattle to introduce a new line of goods. After three weeks of fruitless effort, she was completely discouraged. Attracted by a crowd entering a theatre for a noon meeting, she went in and heard an efficiency man tell how to plan work and perfect details before

beginning operations. She learned her lesson, went to her room and spent *twelve hours* in preparing a twelve-minute presentation of her business. The following day she called on a customer that had previously listened to her for an hour and rejected her proposition. In fifteen minutes she had a signed contract. Within a week her commissions amounted to over two hundred dollars. How long will the churches of Jesus Christ continue to send out inefficient representatives? When will we stop blaming "sinners" for not rushing into the Kingdom, and prepare to make plain the way, and the reasons for entering?

525. Next in importance to preparation is common-sense in adaptation. A presentation of the truth that might be effective with one person may be offensive or harmful to another. Only a few workers are so wise by experience and Divine grace that they are able to adapt themselves to all classes and needs. Most beginners do better to confine their efforts to those of their class. In a community movement requiring concerted action, the wise propagandist begins by securing the help of those that may become leaders among their fellows in the various vocations. By this means, the presentation comes to each group in a way that they can understand. This plan has a true psychological basis, and should be employed in Christian endeavor. It is the natural means of adapting the Gospel to the various classes of people and applying it to all conditions.

526. Every Christian a Missionary.—The missionary spirit is born in a Christian. Spiritual Life will find expression: how, is determined largely by

conditions, temperament, training and associations. Everyone that is born of God has a desire to tell the Good News, and a capacity to awaken interest in others concerning the Truth and the Life. Whoever lacks this desire is in need of a deeper experience. Religious fanaticism is offensive; but tactful teaching, intercessory prayer, and kindly persuading persons to earnestly consider their duty and privilege in relation to Christ, are services of immeasurable importance both to an individual and to Christ. How terrible that any should be lost who might have been saved through our efforts! How unworthy to enter Paradise through Christ's sacrifice, and meet Him without having brought others to share His gift. Remember the unprofitable servant. (Mat. 25:30.) When God endows a soul with Life and grace, He requires increase.

527. Every convert should be urged to join a church as a means of growth and opportunity of service; every new member should be given some definite work to do. Workers should be organized into units of two or more for mutual helpfulness and cooperative effort. United intercession for definite ends should constitute a regular part of church work. The Holy Spirit can achieve wonders if He has a praying people. He is the great Missionary of the Cross, the Converter of the unbelieving. Working with Him in the consciousness of His presence, with assurance of His power, we shall find life enriched and see definite results.

528. "The world for Christ," should be the slogan of every believer; but the great field for missionary

effort is in one's own community. Leaven works upon the starch cells with which it has contact. Living organisms grow by cell-multiplication and the extension of tissue. This is the law of Christian expansion. Foreign fields are in great need of workers, schools and churches; but no one is equipped to be a foreign missionary until he has demonstrated the Truth and the Life within himself, and experiencially proved his capacity to do effective work at home.

529. Finally, every Christian should get in line for a united effort of all churches in missionary enterprise. A denominationalized Christianity is a poor sample of brotherly love, spiritual oneness, and the indivisibility of Christ. When the Holy Spirit is honored with the supreme authority rightfully His in this dispensation, He will cast out all that is offensive, and create a Christianity that is united in the great purpose of spiritualizing mankind.

WHY BE A CHRISTIAN

LESSON XIX

FOREWORD.—Reasons for becoming a Christian are as numerous and varied as human needs. The main purpose of presenting reasons is not to convince the intellect, but to awaken a right heart response to Christ, to create an interest in and desire for the Christian experience. To become an efficient worker, one must be able to present such reasons as will appeal to each seeker, and to present them in such a way as to inspire right emotional and volitional response. The reasons outlined in this Lesson are especially designed for thoughtful persons.

530. REASONS FOR LISTENING.—"The natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." (I Cor. 2: 14.) This statement of Paul is vindicated by human experience. No one has spiritual discernment until born of the Spirit. Therefore, every sincere, consistent person should be willing to listen to the Word of God and the testimony of those that, through regeneration and the gift of the Spirit, have spiritual discernment. Think of one born blind rejecting the facts of science, and the testimony of friends relative to light and color, preferring his imaginings and inductions to the truth revealed by those that have sight. This is the mental attitude of unbelievers that, though unable to discern spiritual verities, reject Divine revelation and the testimony of those that know experiencially. A sincere truth-seeker will not persist in this course, but will

accept the teaching in faith. Having done so, he will come quickly into the Life and the experience whereby he too will *know*.

531. Whosoever Will.—God is no respecter of persons. Individual choice and compliance with the conditions of saving faith and regeneration is given to all that earnestly seek the Christian experience. Knowledge of psychological and spiritual processes is not necessary. Divine help is given according to one's needs. Whoever persistently chooses to accept Christ as his personal Saviour is given grace to exercise the faith that will make his choice effective. The less one knows of Divine processes and the more fully one becomes as a little child in love and trust, the easier it is to enter into the spiritual Kingdom. Wherefore, no one need fail from lack of understanding, and no one can enter in by knowledge only; but whosoever will may come and receive the gift through faith. The greatest souls are poor without it: the least are immeasurably enriched by it.

532. The Supreme Reason.—"The chief end of man is to glorify God." If one could grasp the full significance of this statement, no other reason for becoming a Christian would be necessary, for this one includes all others. It is like the case of a young man who appeared in court in response to a subpoena sent to his father: the Judge informed the youth that a witness could not send a substitute. "But," said the boy, "there are thirteen reasons why Father can't come." Somewhat amused, the Judge said, "Let us hear some of them." "Well," the boy began, "Father's dead, and——" "Never mind about the

other twelve," interrupted the Judge, "that one is sufficient."

533. Man was created in the Divine image to be an instrument for the expression of the Divine character, love, will and intelligence, the manifestation of God on earth. This expression is God's glory. Man, failing in this supreme purpose, fails of that for which he was created. No matter what else he becomes, or accomplishes, he is like a rose-bush that does not bloom. The purpose of a rose-bush is to bear roses. One that does not bloom is an encumbrance to be cut down and burned. From the Spirit's point of view, a person who does not in some way glorify God is an encumbrance to the earth. He is the barren fig-tree, which had nothing but leaves for the Master at His coming. From the human point of view, this first reason is even more significant: all true growth of an individual and of humanity is by the coming forth of the Divine qualities. All mind activities and culture are sane and normal to the degree that they are in harmony with the Divine Mind. All emotional and volitional growth is by the manifestation of these powers in harmony with the Divine love and will. Genius at its best, character at its highest, and human nature perfected, represent God's glory. All perverse activities, all forms of sin and selfishness, and all abnormal and subnormal states in human life represent violations of this law. All misery and want, cruelty and crime arise from man's failure to fulfill the purpose of his creation; all happiness, goodness, greatness, righteous achievement and true progress for time and eternity come through its fulfillment. Now since mortal man

lacks the Spirit, Life and grace to glorify God, and because of this lack is incapable of fulfilling the purpose of his existence, and since through regeneration these are restored, it is madness, mental stupidity and moral perverseness to reject Christ's gift of redemption and regeneration. Whoever is able to see the truth and has the moral courage to accept and act upon it will say with the Judge, "*This one reason is sufficient.*"

534. Personal Attainment.—All normal persons want to attain to their highest and best physically, mentally and spiritually. But whoever fails to enter into the spiritual Life falls short of the ideal. We are all born of the perverse mortal life. To become immortal, we must be born anew, born of the Spirit. The orchardist grafts the seedling tree, which by nature produces inferior fruit, after which it bears a new and better variety. So by regeneration God puts a new spirit in man, after which man has a new and higher Life, which if given expression will produce the fruit of the Spirit in Christian character. Now, since every honest, progressive soul desires the higher virtues, the nobler qualities of mind and heart, and since these can be had in no other way than through regeneration, the sane thing to do is to accept this gift. Think of one persistently striving for some cherished goal, yet never attaining, and at the same time refusing the proffered help of another who is able, yes eager, to assist and make his efforts effective. This is the attitude of those who truly want the higher virtues, yet reject God's plan of putting a new spirit in man.

535. Increased Efficiency.—Regeneration increases efficiency. Spiritual power is available for

every righteous activity and enterprise. Spiritual illumination is the source of true intelligence and virtue. Divine love in the heart enriches all the emotions, purifies the sentiments and invigorates the soul. Whoever becomes vitally related to Christ-Jesus partakes of His nature and gifts. To the degree that we become instruments of His expression do we increase in every virtue and power. By no other means can one improve so fast or so far as through the works of grace. One united with Christ in Life and purpose is like a poor bond-maid who by becoming the bride of a rich nobleman shared his name, wealth, culture, social position and opportunities. Mortal man is bound by heredity and poor in heart qualities. Union with Christ liberates him and endues with all the potentialities of a child of God.

536. A young man consulted an efficiency expert about his qualifications for a certain position of responsibility. The expert said, "You have ability but not dependability, and no man can hold this place without both. Your first need is to become a Christian. This will give you an awakened conscience, a keen sense of moral obligations, awareness of justice and the impulse of faithfulness." Many like this young man lack the innate qualities of dependability and need a new inheritance. The commercial value of character exceeds that of skill. Christ abiding within gives character. If a wealthy man should offer to provide capital for all sincere business aspirants, he would be flooded with applications. The Lord Jesus Christ offers to endue those who come to Him in sincerity with the most valuable elements of personality. The

unwise reject His offer and continue in poverty of soul: the wise accept the riches of grace, and use them to God's glory and a more efficient service to man.

537. Service to Others.—Good people want to be helpful to others. Whoever loves, desires to do for those he loves. Indifference to the welfare of friends and kindred is a sign of selfishness, littleness, and ignorance of life's privileges and opportunities. All about us are persons that need spiritual help; need the love of God expressed through human personality; need teaching, strengthening and encouraging; need protecting, comforting and directing. But how can one help unless equipped by experience, vitalized by the Life, actuated by the Love, and directed by the Word and the Spirit of God? One cannot give what one does not possess. How unfortunate to be so separated from Divine power that we cannot help the needy! To willfully remain in this condition is more than selfish, it is criminal neglect of duty and opportunity. The truly good man seeks to be enriched with Christ that he may enrich others.

538. Personal Responsibility.—When we see one who is endowed with some exceptional talent refusing to use his gift, we say, "What a shame! How lacking in ambition or appreciation of so great a blessing!" When one has the ability, time, and opportunity for taking an education, but refuses to do so, we say that he lacks character; he should be compelled to go to school; his needless ignorance is a menace to society and the state. When one refuses to do his duty, we call him a weakling, a slacker, a moral coward. But what are all of these delinquences when compared with

the sin of neglecting to accept the free gift of God? The former things are transient, and have to do mainly with external existence. Regeneration and growth in grace enrich every quality, both objective and subjective. They strengthen and ennoble every element of mind and character. They add immeasurably to a man's worth to himself and to society. Their influence is not limited to a few passing years; but extends into eternity. What word of censure, then, what epithet of condemnation, what comparison, can measure the guilt, the mental blindness and moral perfidity, of one who willfully persists in an unregenerate life? A sensible man acts wisely, a conscientious man does his duty; but a foolish, disobedient man doubts God, rejects Christ-Jesus and violates the great commandment, thereby making himself an alien to the Kingdom of Heaven, a rebel against the Divine plan of re-creating the fallen race.

539. Divine Love.—Wonderful is the inspiring power of love! Artists and artisans, poets, teachers and preachers, housekeepers and statesmen, heroes of adventure discovery and war, are alike impelled to their best efforts by love. When Christ enters a heart, He purifies, quickens, ennobles and immeasurably augments human affections and aspirations. He lifts burdens by increasing power to carry them. He intensifies the joy of action and puts courage into enterprise. He dignifies the most menial righteous service, and makes common men and women great by changing their motives and inspiring devotion to the true purposes of life. Whoever is without this supreme gift may have it by surrendering the self to God and receiv-

ing the Great Lover into the heart. This surrender and this increase is not a single act of faith, but the beginning of a right attitude toward God, which, if continued in, makes possible His abiding presence within and the continuity of His manifestation not only as Love, but as illumination, and ever increasing power to will and to do.

540. The Balance of Power.—Everyone is more or less affected by both evil and good influences. The grind of business, industrial activities, and contact with men, things and conditions, tend to harden the heart; callous the sensibilities; weaken conscience; and destroy interest in and love for things spiritual. If one is to remain pure strong and noble, this tendency must be overcome. The forces of evil must be met by superior forces of good. Active, aggressive, Christian living perpetuates the dominance of power on the side of right.

541. Thoughtful persons consider the best interests of their descendents. The moral momentum of a Christian inheritance may sustain one against the forces of evil. But if this momentum is not reinforced in each generation, it soon runs down. Non-Christian families, even though environed by Christian influences, seldom continue dominantly moral beyond a third generation. Those who presume to maintain the balance of power on the side of right, in themselves or their descendents, without God, lack understanding of first principles. They might as well try to maintain a happy home without love. Without the spring-source of goodness, morality lacks sustaining recuperating vitality. Qualities that become negative in one genera-

tion are usually recessive, or non-potential, in the next. Most unchristian moral men and women were born from Christian parents. By rejecting Christ, they are exhausting their inherent moral legacy, which they should increase and pass on. They are like those who use up an inherited estate and leave their heirs unprovided for.

542. Parental Responsibility.—A good inheritance and a Christian home are the greatest blessings parents can bestow upon their children. The Biographical Dictionary of Great Britain shows that one-third of all her great men have been the sons of ministers. This fact is very significant. Spiritual Life is potential in generation as well as in re-generation. Good and evil tendencies are transmitted to offspring largely in proportion to their *activity* in parents. Positive virtue is communicated, conferring a tendency to righteousness, while negative virtue lacks potentiality in a succeeding generation. If a child is well-born and its good inherent tendencies are awakened and trained by family devotion and the influence of a Christian home, the elements of an honorable character are assured.* What folly to give children a sinful inheritance, and then expect them to be pure and noble! What neglect of duty and privilege to bring them up without prayer! Most of the good men and women of every community are the products of Christian homes, yet many of these deny to their chil-

* Juvenile court records show that the number of delinquent children from non-Christian homes is much greater than from an equal number of Christian homes in the same community; while twice as many from the Christian homes eventually fill positions requiring moral responsibility.

dren this precious influence. The prayer at Mother's knee and the touch of Christ through Mother's love have been the means of directing and protecting many a tempted soul. The Christian character and counsel of Father is an immeasurable force in moulding the moral nature of children. Those that neglect regeneration sin against themselves and future generations. The potentiality of a good man persists through heredity long after he is forgotten.

543. Christian Marriage.—Love finds its purest expression in Christianized wedlock. The Divine ideal and program makes marriage a means to the realization of all that is highest and best in human experience. Spiritually, it is a balancing process, a way of attaining the state wherein masculinity and feminity are so merged into Divinity that Christ becomes dominant. Holy wedlock is possible only in Christ. The union of unregenerate persons actuated by pure sentiment and mutual faithful devotion is the most sacred relationship known to mortals. But whoever would attain the highest in marriage and parentage must seek first the Kingdom of Heaven. *Human* nature at its best is actuated by selfish motives and impulses. Divine love in the heart tends to ennoble, control, purify, and sweeten; to make faithful, considerate, charitable, sympathetic and forgiving—qualities essential to domestic happiness.

544. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity?" (II Cor. 6: 14.) This admonition reaches its maximum of importance in the marriage relation. A Christian experience worthy of the name so changes

human nature, so modifies personality, that there can be no all-inclusive oneness and harmony between a Christian and a companion who has not the Spirit of Christ. It is a dangerous thing for a Christian to come under the spell of affection for a non-Christian. God's grace is sufficient, if accepted, to make the Christian Spirit dominant even to saving a responsive companion; but except one have such dominance, Satan's influence becomes manifest through the unregenerate companion, tending to despiritualize the Christian.

545. Indifference to religion or positive worldliness, on the part of a husband, makes it impossible for a devout wife to enter sympathetically into his life. If she continues spiritual, the difference of their inner consciousness makes their marriage unsatisfactory. To induce her to conform to him is taking a selfish, sinful advantage of her love, her sense of duty and wifely instinct: it is assuming the rôle of Judas. A conscientious man, a true lover, will consider his wife's convictions and seek to come into her experience rather than betray her into his. He will make it possible for her to be a real lover, a real wife, and a real Christian at the same time. A thoughtful, sincere man will not continue to leave his loved ones in doubt, and harass them with the fear that they shall never see papa again after the curtain of death shall fall. What greater comfort, and inspiration to right conduct and noble living, can a husband and wife give to each other and to their children than the assurance of an unbroken family over there? Such a hope realized makes life's efforts and trials victorious: failure to realize this hope makes marriage and parentage a tragedy.

546. A Faithful Friend.—When the Lord ascended on High, He sent the Paraclete, the Comforter, to abide in His disciples. Throughout the Christian era the Paraclete has been the faithful Friend, the elder Brother always present, able and willing to help, the Comforter in sorrow, sickness and distress, the Counselor in time of confusion, the Grace-giver for every trial. Who is worthy of Him? Who can afford to be without Him? What folly to reject Him! No matter how strong and well we are, weakness and sickness will overtake us. No matter how rich or self-sufficient, the time will come when money, friends and position cannot protect us. Whatever our station or condition in life, we need Christ *now;* we will always need Him.

547. Church Affiliation.—There is much to be gained through church affiliation. It is extremely difficult to live a moral life apart from religious influences. Some object to becoming identified with a Christian organization. They want all the blessings of grace without assuming any personal obligation. They would not stay in a community without churches, neither could they be induced to rear children where there were no Sunday-schools: yet they stay away from church services, and by their example promote the interests of the ungodly. Good people should identify themselves with those that believe in and stand for Christian principles. Christianity and the Church stand for all that is good, pure, virtuous, righteous, noble and worthy in individual and collective life and activities. They are the source of personal and community sentiment, conscience and character. Without them, no community would be fit to live in; no home

would be safe; no legitimate business would thrive; and no true progress would long be possible. Opposed to Christianity and the Church are the forces of evil, the individuals and organizations that make license of liberty; that stand for vice, infidelity, lawlessness, violence and the works of antichrist. Every decent self-respecting citizen should have the good sense, courage and conviction to identify himself and his influence with the Church and its endeavors.

548. God's Way and Will.—God has a plan, not only for transforming the individual, but of re-creating the race, restoring humanity to the Divine image, and solving all social, economic, industrial, civic and governmental problems. Whoever refuses to become a Christian is out of harmony with, and living in opposition to, this plan. Evil persists because of man's refusal to conform to and coöperate with God in His plan of restoration. To live at cross purposes with the Divine economy, to work in opposition to the laws and forces of the spiritual Kingdom, to hinder the efforts of Christ-Jesus to transform the race; is sin no less positive and far-reaching in its effects than willful violation of the commandments. It is rebellion against our Heavenly Father. Its reactions upon the individual, society and the race are inevitable. Whoever would be right, live righteously, and work in harmony with the principles of eternal progress, must be born anew.

549. The Father knows what is best for us as individuals and as a race. He has purposed in His heart to regenerate us and make us children of the Kingdom. In the execution of His plan, when the

fullness of time came, God sent His Son into the world to take on the obligations of man's sin, yes, our personal sin, and pay its penalty on Calvary that He might give Life and immortality to as many as will receive Him. Christ-Jesus did not come to judge or condemn us, but to rescue, to forgive, and to give His Life a ransom for us. He came as a revelation and expression of God's love to a fallen race. His every act was prompted by love. He was moved with compassion for the suffering and the sinful. He healed the sick and gave Life and hope to the fallen. On the cross He prayed the Father to forgive even those who crucified Him, showing that He had forgiven them. In Him is revealed the Father's attitude toward man. Seeing then what a wonderful love the Lord has bestowed on unworthy mortals; how patient He has been with us notwithstanding our persistence in rejecting Him; and seeing that it is His revealed will that no one should be lost, but that all should come unto Him and be saved; why refuse? why disappoint Him? Who is so heartless as to be indifferent to such love? Who will purposely reject such a Saviour and such a salvation?

550. The Great Commandment.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . Thou shalt love thy neighbor as thyself." (Mar. 12:30, 31.) This is the fundamental law of the spiritual Kingdom. It was given as the means of living according to the Divine plan. It is positive; it demands action. Its fulfillment insures right motives, right purposes and right conduct. It preceded

the negative commandments given through Moses as expedients against the violations of Divine law. Had the first commandment been kept, the Mosaic code would never have been necessary. What is true in the history of Israel is true in the experience of each individual. Whoever fulfills the first commandment will not purposely transgress any word of the Decalogue: but no one is able to keep this great commandment except by Divine grace.

551. Jesus said that upon the first commandment, and the second, "Thou shalt love thy neighbor as thyself," hang all the Law and the Prophets. This saying expresses a great truth. Divine love is a living force, a vital energy that makes possible resistance to every form of evil and fulfillment of all the laws of the Kingdom. It is the ONE thing needed to make all else right. It is the antidote for every psychological poison, the neutralizer of human selfishness and the remedy for every evil. It is the essence of all goodness, the spring source of all virtue, of all righteous impulses, holy living, willing and doing. Divine love is a gift of God through Christ. When His Spirit is manifest in our hearts, His love comes into expression. None can afford to be without this precious gift. What folly to live in poverty of soul when God proffers us the riches of grace! Why continue the vain effort to perfect perverse human nature, when the Father is striving by His Spirit to give us Divine nature and endue us with virtues beyond the possibility of mortal attainment?

552. FUTURE LIFE.—Life beyond death is a *fact.* The Scriptures proclaim it. Christ-Jesus taught it and

demonstrated it. The higher consciousness reveals it. Superphysical psychic experiences prove it. Whoever doubts it is uninformed. The existence of the separable, surviving, conscious ego, whether good or bad, is age-long. The period of physical embodiment is the embryonic state of the soul. It is but a day compared to the age through which the soul exists: but it is a decisive day—the day in which we determine how and where we shall spend our future. If we accept Christ-Jesus as our personal Saviour and are born of the Spirit, we partake of His eternal Life, and on the death of the body enter Paradise, to share its joys, privileges and opportunities of progress: if we do not accept Christ as our Saviour, we remain under the law of sin and its consequences, and on the death of the body become subject to the conditions of that level of the psychic world to which we gravitate. (V: 152.) The ultimate goal of the one is Life in Christ in the Kingdom of Heaven and attainment Godward: the ultimate goal of the other is the last judgment, and reward or punishment according to the works done in the body.* Today is the day of salvation. Procrastination is dangerous; for no man knows the end of his probation, when his opportunity for becoming regenerate will pass. It was because God knew the awfulness of the sequences of sin that He made the supreme sacrifice for our redemption and restoration.

553. Truth in Parable.—A destitute family was starving. A benevolent man provided them with an

* See the parables of Jesus relating to this subject: Mat. 13: 24-30, 36-43, 47-50. 18: 23-35. 22: 1-14. 25: 1-13, 14-30, 36-46. Jn. 15: 1-5.

abundance of food. But some members of the family refused to accept charity, and starved to death. The good man was grieved, but he could not force them to partake of his providence. Spiritual famine covers the earth. The Lord out of His abundance has provided the Bread of Life for all, yet many refuse to eat and live. How shall those who reject the Divine gift escape the consequences of their folly? If they refuse the way of Life, choose the way of death, turn their backs on Christ, go away with Satan, what can they expect? Who is to blame?

554. A community was stricken with a plague. The disease was fatal. The germ was in the drinking water. All had become infected. A physician came and provided a remedy, which cured everyone that partook of it. It was offered to the whole population without money and without price; yet some said, "We do not believe in that man: we will not take his remedy." They died. The plague of sin is on the race. The germ is in the blood stream. The disease is fatal. The Great Physician, Christ-Jesus, provides the only remedy. All who accept it are healed, and partake of eternal Life. Some are so foolish that they will die rather than believe in Him and accept His remedy.

555. Finding the Wise Man.—The wisdom of God is manifest in the invariableness of laws and forces. If fire burned sometimes and not other times; if gravity operated with varying degrees of power; if light was subject to the contradictory wishes of men; confusion and chaos would result. The superphysical world is the reality back of the physical. It is governed by laws and forces as fixed and inevitable as

those of nature. Were it subject to caprice, wreck and ruin would be inevitable. These two worlds are not separated. They are but the subjective and objective expressions of the one. The moral and spiritual laws of each obtain in the other. Human personality persists. Consciousness, memory, moral obligations and responsibilities carry over. We cannot escape the sequences of violated moral law by leaving the body. Sin is sin and righteousness is righteousness whether we are incarnate or excarnate. The sequences of violated law are as sure and persistent in the superphysical world as in the physical.

556. A ship is sinking. All on board are alike imperiled. A rescuing vessel draws nigh. Suppose one shall say, "I will take my chances on the sinking ship. God is too good to let anyone drown," or, "I am as God made me; if I am to drown, I shall drown."—Is he wise? A hotel is burning. The night-clerk sounds the fire alarm. The way to the fire-escape is clearly designated. Suppose one shall say, "I do not believe I'm in danger: I'll take my chances."—Is this the wise man? Divine goodness has prepared a great expedient for saving mankind: but what of those who reject it; who prattle about God's goodness preventing future punishment? God is present in this world; yet good people on a sinking ship, who fail to get into a life-boat, drown: those who expose themselves to fire, burn. *The death of the body does not change the laws governing the soul.* To hope for a condition in the life beyond contrary to the reign of law and the persistence of forces is equivalent to hoping that gravity will not pull, or that fire will not burn. He that risks his

future on such a hope is not the wise man. God offers spiritual Life that is pure and holy, in harmony with spiritual laws and forces; offers a conscience void of offence; offers deliverance from Hades, the place of the bound, of the sinful, and of Satan; offers entrance into Heaven, the place of the free, the just, the pure and the righteous. Who, then, is the wise man, he that accepts or he that rejects? Stop! Think! Feel! Choose Christ, and you will have found the WISE MAN.

CAUSES OF UNBELIEF

LESSON XX

FOREWORD.—The primal cause of unbelief is innate spiritual apathy produced by race sin. This lack of capacity coupled with the tendency to disobedience results in a variety of forms and degrees of skepticism and indifference. In some, skepticism is mainly intellectual—lack of knowledge or wrong concepts. In others, it is volitional, willful heart qualities. In many, it is largely due to wrong affections, desires and purposes. In this Lesson we shall study some of the principal forms of unbelief and how they may be overcome.

557. DISINTERESTEDNESS.—Secular education, popular literature and entertainment, social customs, growth of clubs and secret societies, stress of business and industry; all tend to distract the attention of the masses from things spiritual. Indifference is the great obstacle to Christian enterprise. The majority of unbelievers neither know nor care to know what the Church is teaching or doing. To overcome this condition, the practical value of Christianity to the individual, the home, the community, and the State, must be emphasized; Christians must realize their beliefs and demonstrate that union with Christ-Jesus means increased efficiency, happiness, soul-growth, and worth to one's self and to others; denominations must prove their unity of spirit by coöperation on vital issues; the Church must become the instrument of the Holy Spirit, that He may accomplish His supernatural works, that Christians may turn to God for health,

strength, wisdom, inspiration and grace for righteous willing and doing.

558. Satan's Excuses.—As the adversary of Christ, Satan ever seeks to take advantage of human susceptibility to suggestion; he inspires false excuses for resisting the Gospel. Thus, he prompts the self-righteous man to say, "I am not a sinner;" or, "There are too many hypocrites in the churches;" or, "I am as good as the average church-member." He suggests to the busy man, "I have no time to think about these things;" to the timid, "I could not hold out, and must be better before I can be a Christian;" to the procrastinator, "I am not ready: I expect to believe, but not now;" to the proud and self-sufficient, "I will work out my own salvation. I have no need of a Saviour;" to the benevolent, "I believe everybody will be saved. God is too good to punish anyone;" to the self-justifying, "I am as God made me and if I am wrong, it is not my fault." The proof that all such excuses for rejecting Christ are prompted by the evil one, or are the expressions of perverse human nature, is found in the fact that the Bible contains a clear, concise answer to each of them, showing God's providence for the earnest soul who really wants the truth. Whoever resists these false suggestions, and *chooses* to accept Christ, comes into the experience whereby he *knows* that they are false, and that he has found their opposite, the living Truth.

559. Mental Difficulties.—Some sincere, thoughtful persons are troubled by what they term, "mental difficulties," which seem to make it impossible for them to accept Christ. These mental bogy-boos are often

purely imaginary, or relate to some teaching not essential to the Christian experience, and not infrequently to some perversion of the Scripture. Lack of comprehension of spiritual truths is no reason for rejecting them. We do not know all about gravity or electricity, but we do not hesitate to conform to the laws governing them and thereby receive benefit, and are protected from injury. The same attitude toward things spiritual will soon remove all purely mental skepticism. Critical, conscientious self-examination often reveals the fact that the difficulty is not in the head but in the heart. A man was afflicted with failing eye-sight due to a spinal lesion. The efforts of oculists gave no relief; for, while the effects were in the eyes, the cause was in the spine. The unregenerate heart gives rise to false impulses that register in consciousness as doubt, unbelief, and aversion to things spiritual. The effects are in the intellect, the cause in the heart. When the heart is cured of sin, it gives rise to impulses that clarify the mental vision, and the difficulties disappear.

560. Lack of Aspiration.—Some persons are without a consciousness of spiritual need, and therefore make the excuse of being satisfied with their present condition. This is often due to lack of appreciation of what the spiritual Life adds to personality, to inner consciousness and to character. An animal has no longing desire or aspiration to be a man; but if it could know the higher consciousness and privileges of the genus homo, it would no longer be satisfied to remain an animal. Its contentment is due to its lack

of apprehension and appreciation of a higher estate. The same is true of persons that are satisfied with their unregenerate state. Spiritual apathy leaves a soul dead to God, with no desire for the higher consciousness until it is awakened by external influences or the promptings of the Holy Spirit. Two Irishmen on their way to work one morning saw a turtle crossing the road. One of them chopped off its head. Returning in the evening they found the turtle still alive. Pat exclaimed, "I chopped off this creature's head this mornin' an' he's not dead yet." "O yes," said Mike, "he's dead, but he's not sinsible of it." Unregenerate man is spiritually dead, but he is not *sensible* of it. This is not dogma but experience. A proof of life is capacity to respond. Were he spiritually alive he would have spiritual awareness as have those that are born of the Spirit.

561. Dogmatism and Skepticism.—Dogmatic Judaism made so many laws and precepts that none could fulfill them, and the people became skeptical and rebellious. Dogmatic Christianity, by diverse interpretations of the Scriptures and the creation of conflicting creeds, has produced a like result. The early Christians did not have the New Testament. They did have the Gospel of the Kingdom, of repentance, of belief in the Lord Jesus Christ, of justification by faith, of regeneration, and of the presence and ministry of the Holy Spirit: by accepting these they entered into the Life. The requirements for becoming a Christian have not changed. Had the Church adhered to the Gospel message, demonstrating the truth and the Life, depending upon the Holy Spirit, it might long

since have accomplished its mission of discipling all nations.

562. Many are skeptical because of the diversity of beliefs held by Christians. The Life in Christ is one: this is Christianity. Human beliefs about how to enter the Life are many: this is churchanity. If religious leaders would cease accentuating the doctrines peculiar to their various denominations, and accentuate Christ as the Way into the Kingdom, the Truth and the Life of the Kingdom, they would remove the cause of much skepticism and greatly increase the unity and spiritual power of the Church.

563. Scholarly Agnosticism.—Paul said, "Prove all things; hold fast that which is good." This is the scientific method, but many that claim to be scientific refuse to apply it to things spiritual. They are willing to demonstrate the truth of things natural, but refuse to demonstrate the facts of religion. Without attempting to prove the truth, they say that the evidence is not sufficient, and therefore they must suspend judgment. The facts of astronomy, biology and psychology were once unknown, and the perceived evidences concerning them were insufficient to prove the laws we now accept without question. But men of science persisted in discovering and demonstrating the facts that now constitute these sciences. The essential facts about God and man, spiritual biology, regeneration and growth in grace are within the range of demonstration in human experience through the operation of the Holy Spirit. Scholarly agnosticism is the result of refusal to apply the scientific method to the teachings of Christ-Jesus. The spiritual laboratory is open to

all. *No intelligent agnostic remains so except from choice.*

564. Men of science that have not applied the scientific method to religion are not in position to speak with authority on this subject; neither should their opinions have weight with those seeking the Christ Life. When we want to know something about astronomy we consult an astronomer, not a physician. When we would learn the truth about any subject we consult someone that through experience has become an authority. The only persons in position to speak authoritatively on Christianity are those that have experienced the Truth and the Life. It is a part of the great deceiver's work to use the minds of unconverted scholars to deceive the undiscriminating masses. A scholar that is not a Christian should withhold his opinions on religion, that he may not mislead those that respect his judgment. Honest truth-seekers should consider the opinions of those that know the truth experiencially, rather than of those that have nothing to offer but unbelief. In a court of justice, the testimony of an ignorant eye-witness outweighs the unproven theories and opinions of a brilliant attorney. Likewise, the testimony of an unlettered man that knows the Lord Christ-Jesus personally outweighs the opinion of a non-Christian scholar.

565. Misleading Theories.—Natural science has not yet discovered either the nature or the origin of life. The smallest forms of organic life are still far beyond the range of the most powerful microscope. Only comparatively highly developed organisms leave fossil remains. Therefore, science does not reveal the

nature of life, how the first living organisms were produced, or the character of such organisms: neither does it reveal the number of primal genera, or whether there was one or many of each genus. From the Spirit's teaching on this subject (II-III) we learn that the monads of primal genera were created; and that the distinctive peculiarities of each were wrought into the primal seed by the arrangement of the life-units, even as the nature and combining properties of a chemical atom are determined by the number and arrangement of the ether units, or electrons, that enter into its composition; also that differentiations of created genera into distinct species occurred mainly in the early history of each, and that evolution has been according to the inherent created nature in response to and as modified by environment; finally, that as differentiations occurred mainly in the germinal state of each genus, so all marked subsequent differentiations of species arise from germinal alterations and combinations.

566. From this new knowledge we learn that present types of living organisms are the products of creation and evolution; that the genus homo is one of the primal distinct creations; that the history of the race, like that of the individual from inception to maturity, includes many organic and psychological changes; that as each child experiences awakening consciousness, and later the sense of moral obligations, disobedience and guilt; so the race awakened to consciousness, assumed moral responsibilities and violated Divine commands, resulting in spiritual death. The truth involved in the Scriptural account of man's innocence and fall is of

paramount importance, not only as a matter of history, but as revealing the state in which it left the race, and the necessity for a re-creative expedient.

567. When scientists presume to explain the beginning of organic life by spontaneous generation, or the fortuitous association of chemical elements; and to trace all genera and species to a common ancestor, or even to many ancestors of such accidental origin; and to account for the presence and persistent manifestation of unique innate qualities, including the spiritual nature of man, by purely evolutionary processes working without intelligent design, or other determining powers than the blind forces of nature: they create a hypothesis that does not explain all the facts; that is contradicted by conscious experiences; that is untenable and unsatisfactory even from the materialistic point of view. Denying God, rejecting the great truths revealed in Scriptural allegory, misinterpreting the facts of science, materialistic philosophers, like the Egyptian magicians, have produced an imaginary tree of knowledge, the fruits of which have deceived many truth-seekers.

568. Life inheres in and is a manifestation of Spirit. To apprehend its primal nature and qualities and their differentiation into kinds, we must see nature from the spiritual view-point. Persons that do not see from this angle, however pure their motives and earnest their efforts, cannot perceive or reveal the truth involved, and unwittingly betray those that accept their teaching.

569. The Deity of Jesus Christ.—Persons trained in the scientific habit of thinking are con-

servative in accepting spiritual verities. The tendency to question anything and everything that cannot be proven by sense-perception or the logic of facts increases with scientific investigation. But when a true scientist does apprehend facts, he becomes an advocate and supporter of the truth to which the facts relate. The Deity of Jesus Christ is sustained by such an array of unquestionable facts that only those that have not investigated, and those that do not desire to believe, question this truth. Three general classes of evidence are open to every honest investigator:—

(a) The Deity of Jesus is demonstrated by His influence on humanity. An effect cannot be greater than its cause. A spark may start a conflagration; but from start to finish the combustion—cause—equals the destruction—effect. The moral and spiritual impact of Jesus Christ upon the race, its continuity and ever increasing effectiveness, prove not only His Deity, but His immanence. No human power could have produced or sustained such super-human results.

(b) The testimony of the Father about the Son and the incarnate Son about Himself taken with the testimony of contemporary friends and foes, together with the logic of facts of the fulfillment of prophecy, and His achievement of what was prophesied of Him, form an incontestable proof that Jesus was the Messiah, God incarnate. The facts recorded in the Scriptures and by secular writers of high authority, duly considered, will convince any fair-minded person capable of appreciating evidence.

(c) His miracles; His power over natural forces;

His prediction of His own approaching death and resurrection on the third day, and its fulfillment; His several appearances after His resurrection, one of which was attested by over five hundred eye-witnesses; His manifestation in the person of the Holy Spirit on the day of Pentecost; His subsequent working with the disciples; the Spirit's persistent witnessing of Him throughout the centuries, and communicating supernatural gifts of grace to thousands of believers; His transforming power experienced by millions; His indwelling, vitalizing presence in those consecrated to Him; all make the denial of His Deity the most futile dream of perverse human nature. The tendency of our race is to say, " I do not believe," to everything we do not understand. We cannot apprehend all of the mystery of Deity incarnate and united with a human soul; but we can understand that unquestionable truth should be accepted as true even though it exceed our comprehension. Best of all, those that will to do the Father's will may know the Son as a personal Saviour —incarnate God.*

570. Jesus and Christ.—" Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth Him that begat loveth Him also that is begotten of Him." (I Jn. 5:1) " Who is a liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." (I Jn. 2:22) " Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and it is in the world already." (I Jn. 4:2, 3)

* The Deity of Christ-Jesus is not questioned by anyone acquainted with the facts relating to the eternal Son and His incarnation, some of which are given in Lessons II and III.

571. Some of the ancient Corinthians denied the identity of Jesus with the Messiah, claiming that the former was a man on whom the latter as a Power of God descended. The foregoing Scripture was a protest against this false doctrine, which would destroy the central fact of the Christian program for redeeming and re-creating man. Christ-Jesus came as the fulfillment and revelation of God and man made one. He is more than a man anointed as a Prophet: He is Divine nature united with human nature, a "new creation," the new Adam of a generation of true children of God. Persons who deny that Jesus is Christ made manifest in the flesh place Him on a level with other Prophets and Teachers and reveal their ignorance of the "great mystery" of Christ in man.

572. Persons that say that all men are Divine even as Jesus was, differing only in degree, show lack of understanding of the fundamental difference between *created* man and *spiritually* engendered man. Those that say, "We have Christ within," when they have not accepted Christ-Jesus as a personal Saviour, have fallen into the error of assuming that Christ is personally manifested in man apart from Jesus. *Whoever separates Christ from Jesus separates himself from Christ made manifest as Saviour.* It is in His Divine-human relationship that Christ ministers to man as Redeemer, Substitute, and Grace-giver.

573. Egotism and Liberalism.—"The wisdom of this world is foolishness with God." (I Cor. 3:19.) To accept only what appeals to us; to refuse to believe Divine revelation because we cannot fully understand it; is not only irrational, but dangerous. Intellectual

egotism makes license of liberty. When a man presumes to dissect the Scriptures, accepting and rejecting according to his judgment, he thereby reveals his unwillingness to pursue the scientific method of acting on faith in the testimony of others, until he has demonstrated the truth for himself. This practice has caused the dissemination of a so-called liberalism that fosters unbelief in things vital, and brands as narrow those that insist upon the acceptance of the Gospel teaching as essential to the true Christian experience. If belief were the goal of Christian doctrine, then whatever satisfied a believer would suffice. But since the Life in Christ is the goal, any belief that does not bring one into this experience is inadequate.

574. However plausible the mental concepts and worthy the motives of those that reject the plan of salvation, the fact remains that they do not enter into union with Christ. Some years ago a sweet-spirited, benevolent man, an earnest preacher of unitarianism, liberalism and humanitarianism, suddenly discovered the fallacy of his teachings and his need of Christ-Jesus. He was blessed with a gifted wife who was the inspiration of his best efforts. One morning he came running to the home of a neighbor saying, "Come quick. My wife is dying of heart-failure." In a few minutes death had claimed her. When the funeral was over, this splendid moralist, heart-broken, gave up in despair. After days of inconsolable grief, he came to his neighbor saying, "What shall I do? The cloud is as black as night. I cannot reconcile myself to my loss." His friend replied, "Let us ask God to lift this cloud and give grace to bear the cross."

The sorrowing man asked quickly, "Do you believe that this all-wise, unknowable Being, that we call God, is interested in me personally, and is willing and able to help me?" Assured that it was so, and that we have access to the Father through Christ-Jesus, and that the Holy Spirit is present to minister according to Divine love and mercy, he shook his head, saying, "I wish I could believe that." After a pause he resumed, "Brother R——, I've known for years that you have something that I have not. I want it. I am willing to lay down the theology that I have preached for forty years. Lead me to the Christ and pray for me that I may believe in Him as the Son of God, and accept Him as my personal Saviour." Dropping on his knees and throwing himself across his friend's lap, he cried unto God to forgive his unbelief. As they continued in prayer, the ministry of the Holy Spirit became manifest. A great peace came into the troubled soul, the cloud lifted, and tears of joy ran down over a smiling face. Praising God, he sprang to his feet and grasped his friend by the hand, saying, "I am going home now, to begin a new life and a new ministry. I am going to lead those that I have misled into this new Light and Life."

575. This good man's experience shows how easy it is to demonstrate the truth of the Gospel when one is willing to put aside personal opinions and accept Christ in faith. *Many in our day mistake their beliefs for religion.* Some sincerely believe that they are Christians, while denying the Christ. Others that mentally accept Jesus as the Christ reject His teaching relative to the sequences of sin and the punishment of the

wicked. How irrational to concede His Deity, then question His authority! What stupendous egotism to place human opinion above the Master's words! The question for everyone is not, do I believe this or that? or, is my theology satisfactory to my reason? but, *is my belief enabling me to enter into the spiritual Life, and experience the deeper works of grace?*

576. Devils, Tartarus, Gehenna.—Jesus said, "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna." (Mat. 10: 28.) * The increase of scientific knowledge in things material, and the absence of a corresponding increase of knowledge in relation to things psychical and spiritual, has caused some to doubt the Scriptural doctrines concerning devils, and Gehenna. These subjects can no more be omitted from a rational study of the Scriptures, or from the science of psychical and spiritual phenomena than can the causes and sequences of disease be ignored in a thesis on health and longevity. To exalt Christ-Jesus as the greatest of all teachers, yet reject His statements because they do not agree with opinions arising from lack of information, is irrational. Every highly developed psychic and every illumined soul of our race has been aware of realities imperceptible to the physical senses. The blind are glad that others can see, and willingly receive their testimony; but many that are spiritually blind do not believe that other people can see any more than

* For general statements of the psychic world, and of Hades, Tartarus and Gehenna, see Lesson II: 50, and Lesson V.

they do, and are prone to attribute all perception of things super-physical to hallucination. Satan is mentioned at least one hundred and eleven times in the Scriptures. Christ and His disciples cast out devils; not merely evil suggestions, but obsessing individualities. These devils are never referred to as evil principles, or as necessary destructive forces or agencies; but as malignant spirits working in opposition to all the normal processes of life, and to the will of God.

577. Devils are fallen angels of varying degrees of intelligence and power. (IV: 119.) They were cast out of the Heavens because of their rebellion and disobedience. They continue existence in the psychic world until after the last judgment. They influence mankind mainly by suggestion, but obsess susceptible persons and use them as instruments of expression. Individuals so obsessed, whether in the body or excarnate, become Satanic in character. Obsessions may be temporary, lasting only a few minutes or hours; or extend for years. Prolonged obsessions result in some form of mania.

578. Devils inhabit all parts of the psychic world, even as they are ever present on the earth. They assume various forms, from angels of light to dragons and fiends. Highly developed, strong, moral souls are comparatively free from their obsessions, but not from evil influences and subtle temptations. Indiscreet and wicked souls are correspondingly susceptible to devils and their torments; so that the lower part of Hades, or Tartarus, is literally a place of torment, and will continue such to the end of the millennial age,

when death and Hades shall be cast into the lake of fire. (Rev. 20: 14.)

579. Paradise and Tartarus are both within and without. Within, they are states of heart qualities and subjective consciousness: without, they are conditions that obtain in widely separated planes of the sphere. The state of a soul at death determines the plane to which it will gravitate. The conditions of a plane tend to perpetuate and augment the state of consciousness peculiar thereto. Thus, when one is in the Paradisical state, one ascends to Paradise, where the environment, loved ones, angels, every condition adds to the joy and happiness of the new arrival. Likewise, when one is wicked of heart, one gravitates in Hades to Tartarus, where the suffering of internal conflict, regret and remorse is intensified by darkness, vile conditions, and the torments of human degenerates and devils. The suffering of the wicked is as inevitable as any other sequence of cause and effect. The wickedness arising from perverse heart qualities and the sin of willful disobedience causes a virulent, feverish state in the soul, which results in an interior burning. The effect of sin is restrained in mortals yet on probation by the activity of the Spirit, much in the same way that the progress of a disease in a body is resisted by strong vitality: but when the Spirit's influence is withdrawn, sin accomplishes its work. The degree and duration of torment is according to one's sinfulness. The supreme sin of many is the willful rejection of Christ. The moral are not subject to the same degree of torture from within as the wicked, but whatever evil there is in them will produce its corresponding

effects. All that are in Hades are more or less subject to Satan.

580. It is not the will of God that any should suffer, either in the present life or in excarnate existence; but suffering that is conducive to repentance, purification, humiliation, self-renunciation, and brings one to comply with the plan of salvation, may be blessed of God, even though contrary to His love and purposes. As suffering in this life sometimes leads to repentance; so the suffering experienced in Hades previous to and during the millennial age may cause some that have rejected God's love to repent and experience purification.

581. At the conclusion of the last judgment, the purified enter into their reward; which is neither Paradise, nor the Heavenly state, but a conditioned life under another dispensation. The wicked that have rejected the truth and the love of God, and who have not repented even through suffering, will be cast into the lake of fire with Satan and his hosts, that the sphere may be purged of all iniquity. That which is destroyed is of the devil: those that are tormented with him are his own: they become so by willful persistence in sin, until finally obsessed and possessed of the devil. In spirit, soul and body they are changed into Satanic nature; even as regenerate persons are changed into Divine nature. As the ultimate goal of a Christian is to partake fully of Christ's nature and conditions; so the ultimate goal of an impenitent sinner is to partake of Satan's nature and share the penalty decreed against him.

582. All souls must be purified before they can

ascend to the higher psychic planes. This is true of both Christians and non-Christians; but the former are protected from the evil one during the process of purification, while the latter are more or less susceptible to evil influences and the arts of devils. Even those guilty of no serious delinquency other than rejection of God's plan of salvation are subject to conditions beyond their control. Exact justice and protection from evil and unmerited punishment obtain only in the Kingdom of Heaven. Those that enter Paradise are separated from Satan and his influence, and protected from the sequences of their own earth-life mistakes and the mistakes of others. In Hades, as on the earth, it is not so: the mistake of one may cause the suffering of many that are in no way to blame: a slight disobedience may cause suffering all out of proportion to the offence. Thus, a boy disobeyed his mother's injunction to stop playing with a loaded gun: a moment later he discharged the weapon and was blinded for the remainder of his life. Again, the innocent often suffer for the guilty and the good are subject to the cruelties and misdoings of the wicked. Thus, in the early days of Nebraska, a number of families from Iowa started to cross the plains. They were warned by Government officials not to proceed beyond Plattsmouth; as the Sioux Indians were on the war-path. Trusting in their ability to protect themselves, they disobeyed the warning. The fourth day out they were captured by the Indians, and the men, tied to wagons, were made to witness the mistreatment and torture unto death of their wives and children in ways too horrible to relate. Then the men were staked to the

earth and tortured by slow fires until death released them. These good people had committed no offence but the indiscretion of not acting upon the warning given them. Likewise, those that refuse to accept God's warning and protection, even though guilty of no sin worthy of torment, by their indiscretion may become subject to evil influences and the torture of devils in Hades.

583. Unchristian Faiths.—"Take care lest there be some one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ. For it is in Christ that the fullness of God's nature dwells embodied, and in Him you are made complete." (Col. 2: 8-10. Weymouth Tr.) This warning of the great apostle is peculiarly applicable to our age. The psycho-physical demonstrations of new faiths are attracting much attention, and causing confusion in the thought and practices of many Christians. The following brief statements, the truth of which may be vindicated by anyone in position to learn the facts, are designed to assist the student in discriminating between what is Christian and what is not, and in discerning the relation of unchristian faiths to vital Christianity:—

(a) Ancient Divine revelation had to do, first, with spiritual laws and forces, creation, God and man; second, with the great expedient for the redemption and regeneration of the fallen race through Jesus Christ. The first gave rise to ancient religions that provided for man's existence and progress under law; the second, to the Christian religion, which provides for man's re-creation and progress under grace. The two

are not antagonistic: both are consistent with spiritual and natural laws, and in keeping with the facts of science.

(b) Misinterpretations of the ancient Divine teachings, and perversions of their truth gave rise to idolatry, and to faiths and philosophies wholly antagonistic in doctrines, practices and laws to the early revelations. Among these ancient fallacies are found the doctrines of the essential divinity and immortality of the human soul; the unreality of Satan, sin, sickness and matter; God as an impersonal principle; spiritual attainment through reincarnation and karma building; Satan as identical with Saturn, the personified force of limitation, and a servant of God in disguise; denial of the fall of man and the necessity for Christ's atonement; self-evolution by affirmation and exaltation of the unregenerate ego, etc., etc.—*none of which form any part of Divine revelation to any age;* neither are they contained in the unperverted "Wisdom" of the Aryan, or other early races.

(c) The new faiths of our day are all revivals of ancient philosophies and religions. They are based largely on, and include, the perverse philosophical doctrines that have adulterated ancient spiritual teaching. They all have to do with the development of the natural man and are dependent upon natural laws and forces for their demonstrations. Christianity has to do primarily with the redemption of the natural man, and his regeneration and spiritual attainment through works of grace. The goal of the one is the training and perfecting of the genus homo by the appropriation of the mundane spirit and life: the goal

of the other is the generating and perfecting of the new genus Christus by the appropriation of the Spirit and the Life of Christ.

(d) To become a member of any of these sects or to successfully practice their methods of demonstration, it is not necessary to believe in the personal God of the Bible; in Satan; in the fall of man and its sequences; in the forgiveness of sins; the Deity of Christ-Jesus; vicarious atonement; regeneration; the baptism of the Holy Spirit; growth in grace through His ministry; *or any other distinctively Christian doctrine.* Moreover, no Occult, New Thought, or Christian Science practitioner presumes to demonstrate any of these fundamentals of Christianity.*

(e) We are told that in the last days there shall come false teachers, deceiving, "if possible, the very elect." Whoever has entered into vital relationship with Christ-Jesus and has the discrimination of the Holy Spirit is not likely to be deceived by unchristian subtleties. But those not so protected readily accept

* Historical records show that many of the Jews believed Jesus to have learned the art of healing and miracle working from the thaumaturgists of Egypt; but that a closer study of His works proved to them that, whereas the thaumaturgists did all their miracles and healings by mind-power and the manipulation of natural forces, and could do nothing except as they worked with the laws of nature, Jesus transcended all natural laws, performing many miracles and works of healing in direct opposition to them. The metaphysical healers of our day accomplish their cures by the exercise of mind-power in accordance with the laws of nature; whereas direct Divine healing is by the ministry of the Holy Spirit. The one is psychical, the other spiritual: the one is natural, the other supernatural. The one being under law may be reduced to a science, and practiced by anyone trained in the art: the other is a gift of grace, received by faith, and cannot be practiced by man apart from the Holy Spirit.

even anti-Christian doctrines, and fail to discern the contradictions. When such enter unchristian sects, and continue the practice of Christian means of grace, they may still experience spiritual progress. But to the degree that they substitute assumed knowledge for faith, affirmation for prayer, and auto-suggestion for the ministry of the Spirit, do they exchange psychic culture for Christian experience.

584. Vital Christianity is incomparable with all other religions; for it is neither a belief nor a philosophy, but Christ Himself coming into manifestation in man. His expression accomplishes infinitely more for body, soul and spirit in the individual and in the race than any or all other religions can. As Christ was the Creator and is the Sustainer of all that He has created; so He is the only Saviour and Re-Creator of fallen man. Let every student discriminate between the philosophies and methods of men and the way of Life in Christ.

585. First Things First.—The importance of psychological and therapeutic demonstration should not be minified, but when compared to deliverance from sin, soul healing and the miracle of regeneration, they are insignificant. Unfortunately, many persons are more concerned about their bodies, personal comforts and financial successes, than they are about their regeneration and eternal destiny. A pastor may be the means of converting hundreds to Christ, and his work be unnoticed by the public; but if he heals someone, he is heralded as a benefactor and miracle worker. There should be demonstrations of the power of God, with definite "signs following" the ministry of every

preacher and Christian worker. But deliverance from sin, and the SIGN of a regenerate, Spirit-baptized, consecrated soul are vastly more important than demonstrations of bodily healing and opulence.

536. The "greater works" promised by Jesus were not the healing of the sick, or the opening of the eyes of the blind, important as these are; for He healed all manner of diseases and raised the dead, therefore could not be exceeded. The "greater works" refer to the preaching of the Gospel in the power of the Holy Spirit to the conversion of multitudes; as on the day of Pentecost, when three thousand were added to the Church.

587. The victory of Calvary includes the redemption of the whole man—spirit, soul and body—and becomes effective to the degree that it is personally accepted. Christ formed within is the Gospel way of health, wholeness, harmony, happiness, peace, plenty, and progress Godward. But to be wise, serve man, and glorify God, we must put first things first, and take heed not to exalt physical healing above spiritual attainment. Thus shall we coöperate with the Holy Spirit in realizing the goal of the Gospel—in-Christed man.

588. DISSEMINATING THE TRUTH.—The Lessons contain truth vital to the welfare of mankind, and applicable to all classes and conditions. It should be disseminated by every available means. Every disciple should have a copy of the text-book, for daily study, for use in helping others, and to lend to those that might not otherwise become interested in the new knowledge. There should be a copy in every pastor's

and Bible-teacher's library. Educators and public men should be interested in the new knowledge from various angles. Those able to do so should send copies to missionaries. Persons familiar with the Lessons can render a service by forming study classes among their friends. Most of all, the text-book should be introduced into theological schools and other Christian institutions, that the Lord may use it in preparing His messengers.

589. Each disciple that receives help from the Lessons should communicate the truth to others as a means of service and a way of growth. Some can use it in leading thoughtful persons to accept Christ, others in inducing believers to seek the deeper works of grace. What will appeal to one may not to another. The teaching is so varied, vital, and applicable to such a wide range of human needs, that everyone that chooses to do so can use it for the good of some person or some cause. The new knowledge is given of God for the extension of His Kingdom. To this end the text-book is consecrated. It belongs to the Lord Jesus Christ to be used by His disciples in coöperating with the Holy Spirit in spiritualizing believers and Christianizing the nations.

590. United in Christ.—Vital Christianity is the Divine means for transforming mankind. It is adaptable to all classes and conditions. It meets every requirement for both the temporal and the spiritual welfare of the race. It is the true basis of Christian unity. Christ in man, and His love expressed in service to God and man, is the heart of every creed worthy of the name Christian. Beliefs, doctrines, ordinances,

devotions, churches and organizations are but means of entering into vital relationship with, and abiding in, Christ. Organic oneness can never be established on the basis of a common belief. Doctrinal differences separate Christians into factions, and perpetuate denominationalism. Oneness is in Christ. His love is the amalgamating, harmonizing, coördinating, sustaining, inspiring power. The Master commanded His disciples to love one another, saying that by this love all men should know that they were His disciples. The law has not changed. Divine love is still the sign of vital relationship with Christ. To the degree that Christians enter into this relationship, and abide in His love, will denominational differences decrease, and the power of Christianity increase. The Holy Spirit is working for the union of all Christians in Christ, and the recognition of Christ as the one in all. Let us coöperate with Him. Let us conclude the Lessons by reverently uniting with Jesus in His prayer for vital oneness: "*Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.*" (*Jn. 17: 11, 20-23.*)

SUPPLEMENT

GENERATION AND REGENERATION

(For Private Reading.)

FOREWORD.—The Holy Spirit's teaching concerning generation and its relation to spiritual Life and consciousness, mind-power and efficiency, love, marriage and parentage, has been published at length in the Author's book, "The New Man," which should be studied in connection with these Lessons. It contains knowledge of priceless value to the individual and the race published in no other work. In this brief supplement to the Lesson on Physical Regeneration, (XV) we shall notice a few facts vital to Christian progress and Divine consciousness.

SCRIPTURE READING.—"Out of the heart of man proceeds . . . adultery, fornication, . . . laciviousness." (Mar. 7:21,22) "The body is not for fornication, but for the Lord, and the Lord for the body; . . . Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? . . . Glorify God therefore in your body." (I Cor. 6:13, 15, 18-20) "For God hath not called us unto uncleanness, but unto holiness." (I Thes. 4:3, 4, 7)

591. A DEADLY SIN.—Jesus Christ interpreted the inner significance of the seventh commandment. (See Mat. 5:28) Wrong conduct is but an effect of wrong heart-qualities. Throughout the Scriptures, the sins of sex are more often condemned than any other violation of Divine law. The reason for this will become apparent as we study the sequences of good and evil generation. Inchastity arises from inherent impurity, caused by perversion of the reproductive instinct in the race. It is the most subtle and persistent of all sinful tendencies. Its objective expression in desire and conduct is insignificant when

compared with its subjective influence in defiling the affections and producing selfish, perverse impulses. Even when there is no conscious wrong thinking or willing, the subjective activities may be so vile as to cause spiritual apathy, and thus make pure emotions impossible.

592. Heart Purity.—"Blessed are the pure in heart, for they shall see God." (Mat. 5:8) In proportion as persons are chaste, do they rise in other noble qualities and gifts. No family, state, or civilization has been able to survive prolonged inchastity. All true greatness in individuals and nations is allied to goodness, and goodness springs from pure affections. No unchaste person can continue in communion with the Lord, or experience true mystical consciousness. No Christian can appropriate the deeper works of grace, or make progress in the in-Christing process without earnest desire for heart-purity and willingness to coöperate with the Holy Spirit in realizing the gift. These Lessons would be wholly inadequate to accomplish the Lord's purpose without a concise statement of the relation of sex-love to life, mind and character.

593. Good and Evil Generation.—The generation of life is primarily in Being. (II:53) Three forms of life are engendered, spiritual, psychical and physical. In the true order of nature, the spiritual is first and dominant; the psychical and the physical are patterned after and are but lower expressions of the spiritual. (IIII:75) In man, spirit-generation produces the qualities from which come the various functions of soul and body and the attributes of mind and character. As long as man was pure and innocent, the engendered qualities brought forth a pure soul and body. But when sin inverted the spirit-generation from Godward to selfward, the engendered qualities were perverse, and produced a corresponding change in the soul and the substantial body, resulting in the man of flesh and desire. This perverse state became embodied in the germinal carriers, by which it was reproduced in succeeding generations. This

inverted state of generation is still dominant in the race, and perpetuates wrong heart-qualities and their effects in soul and body. When through regeneration and subsequent spiritualization, polarity is reversed, generation in union with the Holy Spirit brings forth the perfect Life and substance.

594. The constituent properties of every plant are in the seed. Any change in the germinal life of a species causes a corresponding change in the organisms developing therefrom. Acquired characters are transmitted to the degree that they are embodied in the germinal life-units. Poisons absorbed by the germinal life produce monstrosities, and degeneracy in the organisms developing therefrom. Under this law, sinful generation produces perverse germinal life-units, which in turn give rise to correspondingly perverse qualities of body, mind and character. Every evil tendency in man is the product of perverse generation. Were every other sin blotted out and every form of selfishness and wicked tendency eliminated from the race, the sin of inchastity would reproduce them all. What is true of the race is true in the individual. Sensuality in anyone puts the poison of sin into every heart-quality. What is in the bud will become manifest in the fruit. Not until the generative function is regenerated and kept spiritualized can anyone experience deliverance from perverse human nature, or live the Christ Life.

595. "Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal Life." (Gal. 6:7, 8) This Scripture relates primarily to the law of generation. When sex-love is polarized, or centered, in physical desire, it brings forth sensuality, the effects of which become embodied in the flesh, and subsequently give rise to corrupting, unchaste impulses. Sex-love polarized in Spirit, serves the Holy Spirit in bringing forth the Divine Life and consciousness.

When generation is dominantly physical, the bodily substance becomes gross and prone to disease. When generation is spiritual, the bodily substance is refined, purified, and vitalized with Divine Life, making it less susceptible to disease and decay. Spiritual love in expression spiritualzes the whole man: sensual love carnalizes the whole man.

596. Transmuted Power.—The maximum of physical, mental and spiritual attainment is possible only when creative power is habitually conserved and transmuted. There is no physical or psychical excuse for incontinence. Sex-desire is creative power seeking expression. Physical exersion transmutes it into strength and vital energy. Studying, perceiving, thinking, memorizing and planning transmute it into mind-force, working capacity, courage and character. Prayer, devotion, holy love for God and man transmute it into pure sentiment, righteous impulses and Divine consciousness. Thousands of noble men and women are demonstrating this law, and find not only freedom from desire, but increased and sustained vitality: hundreds of men past sixty are donig their best work. Many, by centering their affections on God, and transcending sense desires, have entered into the true mystical experience of illumination and spiritual consciousness. This highway of holiness is open to all. The wise pursue it with ever increasing satisfaction. May their number increase.

597. In our day many are betrayed by the advice of the unscientific physician, who recommends the habitual violation of nature's laws, and some by the equally unscientific ascetic, who advocates the suppression of the creative power as a way to holiness. The former serves as an excuse for inchastity: the latter is as irrational as to negate the intellect to prevent impure thoughts. Virtue is not in the suppression of creative power, but in giving it righteous expression. Pure love transmutes it, perpetuates virility, prolongs youth, sustains honor and self respect, sweetens and enriches personality. *Right*

loves and the right expression of love fulfill the whole law of right generation and righteous living.

598. A Work of Grace.—Sex-love is purified and kept holy, not by will-power, or any other form of human effort, but by regeneration and subsequent works of grace. Chastity is a gift of Christ to the members of His Body as an expression of His nature. It is made manifest by the Holy Spirit in the baptism of fire. (VIII-223) It continues as long as one continues to appropriate the gift and recognize it as of the Lord not of the self. When one assumes to be holy or pure of himself he immediately falls into temptation and soon reverts to the old state. Many that have experienced this deeper work of grace have continued for a season in the consciousness of Christ's holiness and enjoyed daily communion with Him. But invariably, when one descends from the spiritual heights into the valley of desire, sensory illusions befog; the voice within is hushed; the Light of illumination goes out; spiritual consciousness ceases; and the deceived disciple is as a child crying in the night, with no sense of Divine presence to comfort, protect, or direct his course.

599. Love and Marriage.—"Let not sin therefore, reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness;" (Rom. 6:12) "There is a way that seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12) "This is the will of God, even your sanctification, that ye abstain from fornication;" (I Thes. 4:3) Sensual generation and race perversness are perpetuated mainly through inchastity in marriage. Social vices cannot be eliminated by law, education, or religion, until marital relations are purified. To suppose that sensuality is sanctified by marriage is as irrational as to assume that intoxicants sold under license will not demoralize the user, or injure his descendants. The requirements of heart-chastity are not changed by a mar-

riage certificate. Righteous marriage is conducive to all that is highest and beat for the individual, society and the race. But marriage made a license for the expression of sensualized love becomes the seducer of the innocent, the defiler of the pure, and the destroyer of spiritual capacity in parents and in their offspring.

600. PAUL'S EXPEDIENT.—The great Apostle to the Gentiles gave the Church an expedient. (I Cor. 7:1-11) His advice was a concession based upon personal judgment, and not a command of the Lord. It was not intended as the ideal for Christian living, but as the less of two evils. It is an expression of Divine wisdom and love, a gift of grace to meet the limitations of poor fallen human nature. Without some such concession, many married couples would be divorced; others would become dissatisfied and subject to temptations. Wonderful are the privileges bestowed by Divine love; but such privileges should never be made a license for sin: rather should they serve as a means to spiritual growth. The Church, accepting the expedient as the true ideal, has failed to spiritualize its membership. The marital relations of most Christians are not different from those of respectable non-Christians, and the children of church-members are born subject to the same inherent perverse sex-tendencies that are common to the children of non-Christians. Not until the Church teaches chastity in marriage as essential to Christian progress, will it fulfill its mission of producing a holy people. No rule of conduct should be formulated, but all should *strive for heart-purity*, and restrain carnal desire.

601. Spiritualizing the generative function, so that the heart-qualities may be purified and holy living made possible, does not prevent the normal wholesome expression of love in physical generation. If the marriage relation is to accomplish its purposes of true conjugal union, rejuvenation of soul and body through normal love exchange, and the giving of a good

inheritance to offspring, there must be mutual freedom and naturalness in affectional expression. But perfect love is a law unto itself. It seeks not its own, but the happiness of the loved one. It is considerate and self-restraining. It has no form of expression not righteous in the sight of God. It neither wrongs self nor the companion, nor an unborn child.

602. When a husband and wife come to think of each other as spiritual beings, centers of Christ's manifestation, and each seeks to assist the other to realize the in-Christed state, love takes the upward tendency, marriage becomes a holy sacrament, a means of mutual helpfulness on the upward way. Christ becomes the lover and the beloved. Human nature is so merged into Divine nature that every association is pure and supersensuous. Children born from such parents partake of the purified qualities. Growing up under such influences, goodness and righteousness, honor and nobility are spontaneous.*

* When a disciple is called of God, either temporarily or permanently, to receive and communicate Divine revelation, the marriage relation is transcended. By the ministry of the Holy Spirit the human spirit is so joined with the Lord as to partake of the Divine Life and consciousness. In this relation, a disciple finds his completeness in Christ. In the Paradisical experience, progressive souls come into a state corresponding to that of the angels, in which the biune principle of sex is so spiritualized and balanced in each individual as to make one a center of Divine manifestation. This condition continues in the in-Christian race; wherefore the Master's teaching, " In the resurrection they neither marry nor are given in marriage but are as angels in heaven." (Mat. 22:30)

603. Inchastity of thought and speech perverts the reproductive instinct. Sensual suggestions sink into the subjective minds of young and susceptible persons, and give rise to desires that result in vice and crime. The recital of lascivious stories should be made a misdemenaor punishable by fine. It is time for all churchmen to take a positive stand for heart-purity, time to glorify God in the body; that the Holy Spirit may

accomplish His work within. When the Church first opposed the use of intoxicants by communicants, it was accused of interfering with personal liberty. Even in our day, there are those that claim the right to poison their bodies with alcohol and nicotine, and degenerate the germinal life to the injury of generations unborn. Others reserve the right to impoverish their brains and despiritualize themselves and their offspring to gratify sensual desires. Any effort to prevent these abuses of Divine law will be resented, and bitterly opposed by the servants of sin; but the faithful will continue to teach, preach and practice the way of righteousness.

604. When Christians recognize their true spiritual nature and live as children of God, denying the supremacy and power of the Adamic nature, Christianity will have a new significance. From the generation of pure heart-qualities will come the virtues revealed in the character of Jesus. Righteous impulses and motives will come forth as naturally as fruit from buds. All Heaven awaits this change in the members of Christ's Body. All Christians must eventually experience it to enter the Heavenly state. Blessed are they, who, seeing the truth, accept the gift of perfect love and coöperate with the Holy Spirit in realizing the in-Christed state while yet in the body, that God may be glorified on the earth and the Kingdom of Heaven promoted among the nations.

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